

# The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

23rd. Year of Publication.



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THE DESMOND PUBLISHING CO., Publishers, Milwaukee, Wis. Chicago and New York

## IN THIS ISSUE:

Do Our Pupils "Just Sit Back"?

Monumentum Homeri.

The Dictionary in the Class Room.

Changed Conceptions in the System of Marking Written Examinations.

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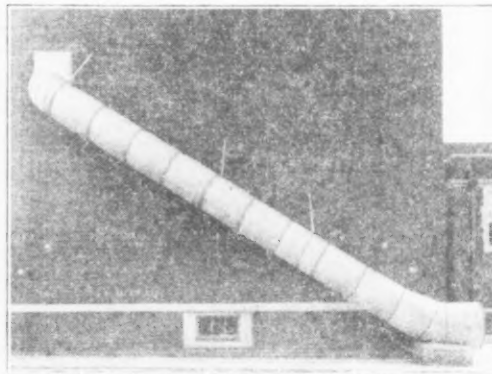
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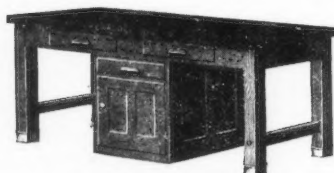
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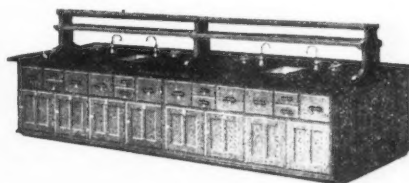
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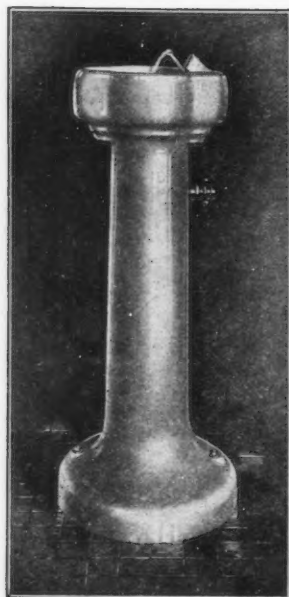
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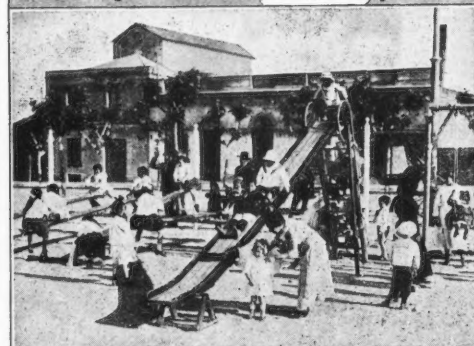
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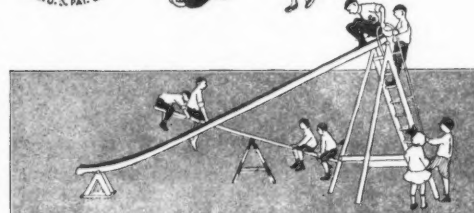
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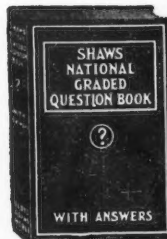


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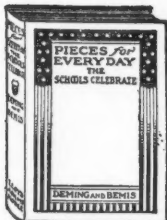
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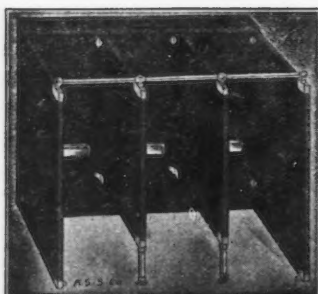
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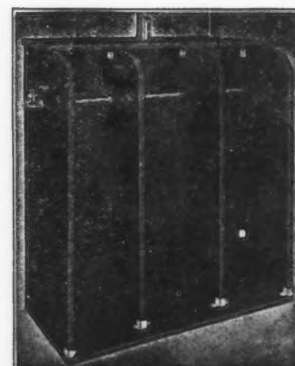
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### The Catholic School Journal

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# Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

Vol. XXIII, No. IX.

MILWAUKEE, WIS., FEBRUARY, 1924

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TOO MUCH OF A GOOD THING. Many a school official might become a real educational leader if he didn't have to spend so much of his time and mental resourcefulness making out reports and filling in questionnaires.

No reasonable being could possibly object to the securing of useful general information by means of carefully prepared questions submitted to school authorities. We can all learn one from another, and the questionnaire is one medium of salutary communication.

But in practice the questionnaire idea is overdone. Time was when a candidate for the doctor's degree had to write a dissertation embodying his thought and research. But now, apparently, he need only prepare a questionnaire—sometimes impertinent in both senses of that word—send it around to every school official whose name he can dig out of the directory, tabulate the answers received and submit questions and replies as evidence of scholarly research.

We quote from a communication recently received from a Catholic educator of national fame:

"It goes without saying that data for studies and surveys are necessary for a careful analysis of the work that is being done. No reasonable teacher will object to such questionnaires; but we must and do object to vague and harassing questions piled upon us in frequent intervals and covering all kinds of inconsequential features of our work."

It is high time for the crushed worm to turn. We do not for a moment approve of the custom of some old line educators who fling all questionnaires into the waste basket; but we protest against the abuse of an excellent pedagogical aid.

**THE USE OF THE MARGIN.** There is no end of admonitions directed to us teachers concerning our duty of preparing our pupils for work. We are reminded that life is a serious business, that in its social, commercial, intellectual and even spiritual aspects it has no use for loafers; and we are told that we fail absolutely in our duty as educators if our children do not learn from us how to work and how to like work.

And all that is true. But it is high time that some prophet arise and tell us something else. It is high time that we be reminded likewise of our duty to teach our pupils the right of leisure.

Neither God nor nature intended us to be working all the time. Our Lord Himself invites us to come apart and rest a little. In a rightly ordered life—in the cloister or in the world—there should be a generous margin of leisure. The man who has an undue number of irons in the fire, the



man who is incessantly working against time, simply cannot be an educator, for he cannot teach one of the most important lessons in life the right of leisure.

Life in an average American city does not make for leisure. Indeed the ideal of leisure is held in such slight regard that men often boast of how busy they are. There is always something doing. And our religious communities of teachers in this respect are very worldly indeed.

One thing might as well be faced quite frankly. Nobody is going to send us a nice big package of leisure as a Christmas present or a birthday gift. The sapient superiors who make our community and class regulations are not much concerned about our leisure—except insofar as they can fill it for us.

Securing one's leisure is like digesting one's dinner; it is something we have to do for ourselves. The man who doesn't know how to secure his leisure wouldn't know how to profit by it if he were to get it otherwise. Managing our duties so as to have a decent margin is in itself an unusual accomplishment; it is something altogether beyond the capacity of either the lazy man or the slave of a time table.

Certainly it is something beyond the capacity of our pupils. Often we bring them up so badly that the poor dears are not able to discriminate between leisure and idleness. Incidentally, can we make that discrimination ourselves?

Our schools, we tell the world, exist in the interests of complete living. We Catholics especially lay stress on a well-rounded education; we strive to develop the whole man. Excellent ideals. But is the whole man developed, is the education well-rounded, is the living complete without a practical realization of the uses of leisure?

Leisure crowns work. It is the graceful steeple on the temple of life, the pungent perfume of the night-blooming jasmine, the velvety softness of the peach. To possess no leisure is to be a slave to time. To possess no leisure is not to know the finest human rewards of work. To possess no leisure is to atrophy a goodly measure of our powers. To possess no leisure is to remain lamentably incomplete and unfinished. Nay, I even make bold to say, in the face of much current preaching to the contrary, that though work indeed makes the plasterer or the architect, the lawyer or the teacher, it is only the right use of leisure that makes the man.

Hence the dearth among us of real leaders and inspirers, of men who can get away from routine and machine-made conceptions of life and education, of men who despise potted philosophy and canned culture and seek content in truly vital things and vital aspects of things. Reading, as

distinguished from studying, is an art that can be learned only during leisure hours; and alas, how meager is our quota of reading men!

To show the young how to secure leisure and how to use leisure—there we have an essential part of the work of all schools—including normal schools. It will mean more in the life of the high school student than the Punic wars or quadratics, more in the life of the college student than syllogisms, more in the life of the prospective teacher than discourses on "methodology." It is a goodly portion of the art of living.

IT'S OFTEN LIKE THIS. Perplexing are the ways of reformers!

This happened in the sedate city of Memphis, Tennessee. Certain gentlemen of the cloth, banded together under the protecting aegis of the Protestant Pastors' Association, set about improving their fellow men. Among other things, they decided that the movies are bad, especially on Sunday. It seems that a reasonably large and judicious proportion of Memphians elected to feast their souls on Charlie Chaplin and old Tom Meighan in preference to listening to the Protestant pastors' Sunday evening eloquence; and Church attendance suffered materially. So the Pastors' Association contrived to have the motion picture theaters closed on Sundays.

Whether it is wise or otherwise to forbid people to attend the movies on Sunday does not concern us here. It is undeniable that folks who spend a couple of Sunday hours in communion with Gloria Swanson and Buster Keaton might easily do something better; also they might easily do something worse. Denied the pleasures of the silver screen, many of the elder Memphians devote the day of rest to card games and gossip, and many of the younger generation to idling and to conversation not always edifying.

But that is really beside the point. What would cause even the most aloof philosopher to lift his eyebrows is the fact that, after having put Sunday movies out of the theaters, the devout pastors proceeded to put Sunday movies into the churches! In some cases they have even taken over the theaters, forbidden to legitimate producers, and have given movies there on their own account. In other words, it is bad form to have Sunday movies in Memphis unless the Protestant Pastors' Association is running the show. A plain straightaway movie show is taboo; but a "young people's motion picture service" is a work of Christian perfection.

Selah! Perplexing are the ways of reformers!

#### A LESSON FROM THE JUMPING BEAN.

Many of our readers have seen the Mexican jumping bean. When placed in the sunlight, in a shop window or elsewhere, the bean twists and turns and leaps and in general gives evidence of being alive. Science has a ready and seemingly satisfactory explanation. This species of bean contains a living being, a larva; and that larva jumps for the same reason that you or I would jump if we were shut up in a bean, because it wants to get out.

Recently in the cultured city of Santa Barbara, California, some tender hearted ladies protested against the action of venders of the bean. The venders, the better to attract the attention of prospec-

pective purchasers, exhibited masses of jumping beans in the sunlight, and of course the beans jumped like everything. But they jumped, the ladies said, because the hidden larva were in pain; and to put the poor little bean thus in the sunlight was cruelty to the inclosed larva. Investigation followed; and a competent authority in San Francisco, to whom this momentous case was submitted for adjudication, handed down a verdict to the effect that to place the jumping bean in an environment which stimulates it to jump is not an act of cruelty but rather an act of humanitarianism. For the jumping of the bean is the salvation of the larva; the larva stretches and grows and eventually breaks through its prison walls. To keep the bean from jumping is to force inactivity upon the larva, to stunt its growth and to bring about its decline and untimely death.

The entire controversy has its ridiculous aspects; but we are wise not to allow those aspects to blind us to the educational implications of the jumping bean. In our classrooms are human jumping beans—youthful minds that do not take readily to discipline, that distrust arbitrary authority, that manifest a tendency toward the unusual and the eccentric. And it is the established conviction of some otherwise excellent teachers that such minds should be kept out of the sunlight of initiative and opportunity, for the sunlight conduces to jumping. The devotees of good order at any cost are ruthless in their efforts to inhibit all and sundry contortions on the part of the human jumping bean.

They make a mistake strikingly analogous to that made by the gentle ladies of Santa Barbara; they overlook the fact that the jumping is a sign of life, that activity, even unseasonable activity, means that the inclosed larva is stretching and growing. And since it is fundamentally their business to do all in their power to make the larva stretch and grow—for that is what educational institutions are for—they should supply as much sunlight as possible the better to facilitate the jumping process. Otherwise the human larva will curl up and die.

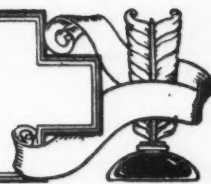
The lesson, we venture to add, applies to others than teachers. It should be not altogether without interest to administrators and educational officials generally. Some teachers are jumping beans, too; they are troublesome at times, undoubtedly; but at least they are alive; they may twist and kick and, as the saying is, not stay put, but that is because they are not quite strangled by red tape, manacled by precedent, flattened out by the weight of tradition, mummified by pedagogical routine. Professionally as physically there is a squirming period; and the longer it lasts and the more pronounced is the squirming, the finer and better will be the ultimate life of the imprisoned larva.

Some of us may recall instances of educational jumping beans who have since achieved power and distinction. There is in this country today a prominent educator, a leader of men and a shaper of policies, who in his larva days was quite the most eccentric little jumping bean it has been our good fortune to know. He caused his good superiors many anxious moments and he contributed vastly to the delectation of his confreres; but in due time he came forth strong and buoyant and soared to the seats of the mighty. And now there is only one danger lurking in his path. Let us charitably and devoutly pray that he may not forget his past or strive for conscience's sake, to keep other jumping beans from jumping.



## Teaching "The Idylls of The King"

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

The first problem the teacher meets in approaching "The Idylls of the King" with a view to their class use is a problem of selection by elimination. Ordinarily it will be found impossible to teach all of the twelve poems. Which of the Idylls should be preferred, and why?

This is a matter of taste, of preference, of personal predilection. The most sensible procedure is for the

teacher to know all of the twelve poems, to select those which appeal to him the most, and then to analyze and formulate the reasons for their appeal. Assuming that time limitations permit us to teach six of the twelve Idylls, we should venture to concentrate on the following:

- "The Coming of Arthur."
- "Gareth and Lynette."
- "Lancelot and Elaine."
- "The Holy Grail."
- "The Last Tournament."
- "The Passing of Arthur."

Several of the other Idylls we eliminate with regret. For instance, there is rich imagery and profound psychology and much Tennysonian dexterity in "Merlin and Vivien," to say nothing of a wealth of symbolism fruitful in its present day applications; but the due appreciation of this particular poem demands a maturity and a sophistication which the average high school pupil does not possess. Our selection is based mainly on the fact that the poems chosen possess the following characteristics:

1. In subject they are intrinsically interesting.
2. They are reasonably within the range of the students' comprehension.
3. They are especially susceptible of direct and fruitful application to life.
4. They convey a fairly approximate notion of the scope of the Idylls as a whole. They are not more "scrappy selections."
5. They contain the finest poetry to be found in the entire group of twelve poems.
6. They represent adequately the author's outlook on life and his most distinctive stylistic qualities.
7. They form the most facile approaches to an understanding of a vanished age in the world's history.
8. They are the Idylls that most successfully embody the spirit of Catholicism and the Christian philosophy of life.
9. In general, and because of the reasons just set down, they constitute the best material for class teaching.

**The First Period.** By means of questions, comments, anecdotes, historical references and pictorial illustrations, the teacher should arouse the interest of the class in the mediaeval conception of chivalry and religion. It must be made clear that the institution of knighthood was a not unsuccessful attempt to co-relate Catholicism with life, to Christianize and civilize rude and semi-barbarous men, to sublimate and sanctify crude human passions. Then let the teacher read—or, better, recite—a few favorite passages from the Idylls, passages which will stimulate the curiosity of the pupils and bring to them the conviction that the study of Tennyson's epic promises to be a pleasurable task. And something might profitably be said concerning the life of the poet, his method of composition and the prominent role he filled in English thought during most of his life time.

**Later Assignments.** Each Idyll should be first studied as a whole. The students are directed to read it rapidly out of class, the period is taken up with questions and comments and explanations elicited by the difficulties the students have encountered in their reading, and the composition work should deal with their general impressions. In subsequent assignments the structure of each Idyll should be analyzed, characterization and motivation discussed, setting appreciated, religious, historical, philological references and allusions traced. And, of course and especially, the poem should be studied and evaluated as poetry; selections long and short studied in an effort to realize the poetic delight and reconstruct the poetic mood. Then comes the vital application, the relation of the poem to human life in general and to the life of the particular student. Comparisons must likewise be established with other poems. For instance, what worth, the pupils might be asked, attaches to the following criticisms:

"The grandest and most fully representative figure in all Victorian literature is Alfred Tennyson."  
—Dean Inge.

"To say that 'The Idylls of the King' falls into line with 'The Faerie Queene' and 'Paradise Lost' is as fatuous criticism as was ever grinned at derisively by the comic spirit."  
—Henry Savage.

Tennyson "had both a style and a manner: a masterly style, a magical style, a too dainty manner, nearly a trick; a noble landscape and in it figures something ready-made."  
—Alice Meynell.

"The conspicuous and surpassing quality of Tennyson was his dainty felicity of phrase, his faultless chiselling, and his imperturbable refinement."  
—Frederic Harrison.

**Symbolism.** It is of the very essence of "The Idylls of the King" that they possess an undercurrent of meaning as well as an undercurrent of feeling, and we fail to do justice to either their matter, their manner or their mood unless we recognize the fact. We perceive the undercurrent of feeling when



we yield ourselves gladly and freely to the glamor of the words, to the spell of the imagery, to the music, so subtle at once and pervasive, of the Tennysonian verse,

"seeing the city built  
To music, therefore never built at all,  
And therefore built forever." ("Gareth and Lynette.")

We perceive the undercurrent of feeling when we open the windows of our soul to the beauty of the poem, when we take the same receptive emotional attitude we assume at a symphony concert or on a moonlit ocean strand or when gazing fondly into the eyes of one we love. But with the undercurrent of meaning the process is different, because here is mainly an intellectual and only in part an emotional appeal. And the process whereby we intellectually apprehend the undercurrent of meaning is designated by the vague name of symbolism.

The symbolism of "The Idylls of the King" is less intricate than that of "The Faerie Queene" and almost simplicity itself in comparison with the symbolism of the "Divina Commedia"; yet high school students—especially, as is likely, if they have not been taught poetry properly in the grades—will find it difficult enough at the beginning of their course. The best thing for the teacher to do is to propound a list of questions bearing upon the poem's undercurrent of meaning, the answers to which will show how that undercurrent is conveyed in allegory. A few such questions we quote from Dr. Conde B. Pallen's little book, "The Meaning of the Idylls of the King," (American Book Company) an excellent and even an authorized interpretation of the Tennysonian epic:

"Who is Arthur, who, though wounded, cannot die; whose coming and whose passing are a mystery beyond the ken of men, since 'from the great deep to the great deep he goes'? Who Merlin, the sage, and, above all, the Lady of the Lake, who dwells at the bases of the hills? Who the three Fair Queens, destined to help Arthur at his need? What is Excalibur, the mystic weapon given to Arthur by the Lady of the Lake at the installation of the Round Table, to be returned to her at his passing? What is the mystic city of Camelot . . . ? (page 10.)

One point concerning symbolism it may be necessary to stress here. There is no infallibility about any theory of interpretation whatever. Dr. Pallen offers a stimulating and well reasoned one, but I am sure he would vigorously protest against its being assumed as the only correct interpretation. We get out of a poem pretty much what we put into it, and our symbolic study of "The Idylls of the King" will naturally and desirably be colored by our own experience of living and our own philosophy of life. In this regard the teacher must be catholic as well as Catholic. It is not needful that the pupils' interpretations agree at all points with each others' or with the teacher's. Yet one principle making for unity if not for uniformity, for consistency if not for identity, is well set forth by Dr. Pallen:

"While to a proper understanding of the Idylls we must realize the allegorical character of the poem speaking to us in symbols, we must not for-

(Continued on Page 420)

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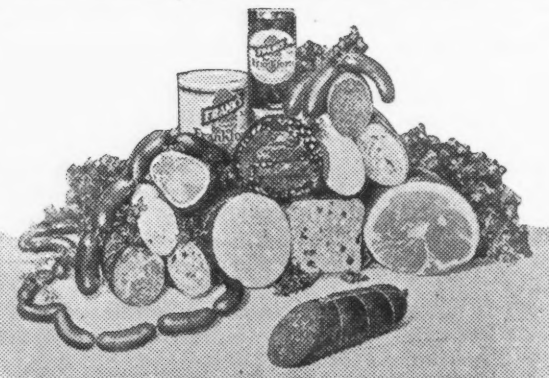
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# DO OUR PUPILS "JUST SIT BACK"?

Sister Mary Brigid, O. S. B.

The Catholic Educational System is a thing that commands respect, even in circles openly antagonistic to the faith that has made that system possible. It is an organization, which, contrary to the dicum of its enemies, has always stood for principle, since the year thirty-three and has made its presence felt in every field of thought. It is an organization, that has been accused by its enemies of every possible crime—omissable as well as commissable, running the whole gamut from infanticide to bogus oaths and mental reservations. But the strange thing about the Catholic School System is, not that it is a "monster of such frightful mein" trailing behind it a catalogue of crimes, some of which, even Pluto himself would scarcely recognize as that the "monster" still lives and thrives and grows bigger and greater and better each new day.

Organizations, like individuals during the age of development, sometimes suffer from, what we call, growing pains and since our school system is decidedly not full-grown, it is to be expected that these pains so characteristic of adolescence will trouble us now and then, at times causing us considerable annoyance if not positive pain. At best we must tolerate these manifestations of growth—we dare not cultivate them.

Since our school organization, not being full-grown, lacks a perfect mechanism, has weak points, would it not be a wise and a prudent thing for us, exponents of Catholic education and all that it stands for, to take our machine in hand now and then, for the purpose of giving it a thorough overhauling, like the bear that went over the mountain "to see what we can see". But going over the mountain like the bear, for the sole purpose of discovery will not necessarily result in anything very constructive: we must go further and—. Well, after we have reached the summit and noted the weak point in our running gear, the only thing to do,

"Is jest

'T'make that place uz strong uz the rest"  
as Holmes did with his "One-Hoss Shay".

It was not the original intention of the writer to make this paper a general discussion of weak points, in our educational scheme; of accusations and refutations, nor is it the intention now. There is, however, one charge persistently levelled against us, the study of which here might tend to provoke thought and stimulate to further effort. It is a charge that must have received considerable momentum away back somewhere, for it is quite old, yet it is still with us and seems to be gifted with the proverbial nine lives. The age-old saying "Where there is much smoke there must be some fire" is true only in the case of material fire; in all other instances the charge is oftenest made by those who suffer from mental laziness, a condition which hinders the discovery of the truth, or those who are laboring under a very common malady in these days of brotherly love—chronic grouch. Of course, it is possible that in the present instance there may be a few smouldering coals somewhere, it is possible that there may be more than a few, that there may be several.

But in itself the mere presence of the coals is not the objectionable thing, but the fact that we tolerate the smoke.

Deplorable as the fact may be, we all realize that each recurring September, thousands of our Catholic youth leave their homes to turn their footsteps towards the welcoming portals of secular seats of learning. A study of these thousands would undoubtedly present gratifying results in the majority of cases; but—and "there's the rub"—what about the minority? We are all agreed that our graduates should steer clear of non-Catholic institutions. Emphatically they should but unfortunately they do not and it is safe to say will not as long as a certain impossible brand of Catholicity remains with us. Our responsibility towards our pupils is, therefore, all the greater; namely, the responsibility of superior training for all our boys and girls with the added responsibility of preparing the thousands, who leave us, in the best way we can to breast the quicksands that necessarily lie in wait for them.

And now to my nine-lived charged. Many of the readers of the Catholic School Journal, all of them perhaps, have at one time or another heard or read that the children educated in our schools, when transplanted in an alien soil, are found to compare unfavorably with their fellows; that they suffer from diffidence, from excessive timidity or some other "ity" at best difficult to understand. In plain language we are told that they "just sit back" or allow themselves to be brushed aside; to be trampled on with impunity by the wearers of hob-nailed boots. A serious-enough charge this! It may, if we consider it in all its seriousness, jolt us considerably, like a Ford on a country road, and make us sit up to find out where we are and why we are getting so many ugly bumps.

Are we then not training our young people to self-reliance? Are we not educating them to think?—admittedly a difficult task in these, our days. Are we not developing in them strength, determination, clearheadedness, ability and readiness of will to play a real part in life and to play it with intelligence? Are we—rather are we not? We—I almost forgot this was not an examination of conscience. However, let us be candid and admit that the meagre returns from our hard, unselfish labors, Fellow-Teachers, do not measure up. A charge of incompetency in our educational machine, in any shape or form persistently "put" is destructive of all patience—let us be up and investigate.

If our pupils do actually suffer from comparison, as we are told they do, there must be a cause. If there is a cause, what and where is it? Does the fault lie with us? If it does then so does the remedy. If the fault is not ours then neither is the blame. Who will dare assert that our Catholic children are not just as brainy as any in the world? And are we willing to admit that they are not just as well taught? If there is a lack in the manner specified above it is safe to say that the causes are not those generally brought forward by unfriendly critics—scholastic inefficiency on the part of teachers and an all around lack of something, they never designate just what.

The Catholic School Organization is through and through a homogeneous institution and this homogeneity creates within our schools a "homey" atmosphere which calls for deference, thoughtfulness, gentleness—characteristics always of a true home. The most natural thing in the world is that children growing up surrounded by these influences, will in strange lands appear and in reality be less obtrusive and more reticent than children from other schools where all classes associate. But—and here lies a vital point—this condition if properly directed, instead of militating against success, should rather be an asset in its favor. If there is not proper handling, proper guidance, may we not find here a cause for any lack, real or apparent, in the pupils who leave us to wander in foreign lands? Gentleness with its kindred gifts are things we all admire, but gentleness very often degenerates into apathy and inertia, both of which are not only objectionable but actually condemnatory. A dead thing is a useless thing. Extremes in whatever direction are always less bad than good. It is not necessary, however, that our students be loud, noisy talkers, reactionary and overfond of argument. The safest place for argumentation is in the rhetoric text and a study of this particular form of discourse is to be commended in the process of education, but it is exceedingly doubtful whether the facility to argue is, in its entirety, a thing to be proud of. Most of us argue too much for the comfort of the rest of us and few, very few of us ever think enough. Silence is always eloquent—the right kind of silence.

For the sake of getting somewhere, let us suppose that the "young hopefuls", whom we have trained or tried to train, do in reality become self-effusive when they enter the rank and file of secular schooldom, what are we going to do about it? If they do become—what shall I say—pugnaciously—yes, pugnaciously inoperative, how shall we remedy it, you and I? Certainly, we want our young people to be self-respecting and to respect others: we want them to be slow to criticize, to be upright and tolerant to a degree. But do we want them to "just sit back" and be nobodies? Rather, do we not want them to be "Somebody", the bigger the body the better? Surely, it must be possible for us to train them, all who are trainable that their presence at any given time should mean something more than a mere physical decoration; that they are the custodians of a great heritage—Catholic principle, Catholic honor. The bearers of such a trust should stand squarely behind their convictions; they have nothing to fear from the truth—they should be ever silently eloquent or vocally impressive.

The writer recalls with a twinge of pain, perhaps, a remark once offered by a university professor in the course of a conversation relative to "typey" pupils. He said that he could always tell the students in his classes "who come from your schools, because they are as a rule respectful, not explosive and always inclined to take a back seat and let the other fellow have all the honors." None of us will maintain that the remark was entirely to our credit and annoyance must have been a very evident result on the faces of some, at least of the hearers, for he hastened to add an apology, hoping that he had said nothing that was wrong. Presumably, he had said nothing "that was wrong", but it would have been more agreeable and convenient if he had.

The teacher, in the class room normally commands respect, owing to the academic prestige incidental to the profession. This is particularly true in our schools where, as before stated, deference is the order of the day. But respect for the professor's chair is, surely, not compatible with difference of opinion on the part of the student's bench, especially when the bench may have a greater amount of rectitude on its side than the Chair. Here is another place where the erstwhile Catholic student may flounder—he forgets to differentiate between the chairs; that of yesterday, whose one object was the salvation of his soul and the one of today which cares not a whit. Adaptation to one's surroundings is imperative, since it is the first requisite, not only for happiness but for success as well. The college rostrum is, sad to say, liable to abuse: instead of being what it is supposed to be and of course what it very often is, a spring of wisdom pure and undefiled, it very often becomes a clearing house for strange species of half-digested theory—nascent truths "they" call them—and of principles wholly or partly false. No wonder that the ideals of OUR young people so often die from exposure; that their faith is ruthlessly pulled up by the roots; that the influences of home life cease to function, when they hear the things they learned from father and mother dubbed moth-eaten relics of an old-fashioned age. It may be of interest to some of my readers to insert here an average example of the things our children meet.

Place: A Teacher's Training School.

Time: During a sociology recitation.

Characters: Mr. X. and his class, fifteen non-Catholics, six Catholics.

Mr. X.: "Who do you think gets the better education, Protestants or Catholics?"

Miss N.: (a non-Catholic) "I think Catholics do."

Mr. X.: "Are you a Catholic?"

Miss N.: "No, sir."

Mr. X.: "Very well. I should like to hear from a Catholic."

. . . . . Prolonged silence. . . . .

Mr. X.: "Is there no Catholic in the class?"

Miss R.: "I am a Catholic, but I do not know just what you mean. Do you mean religious education?"

Mr. X.: "Well no, not exactly, but we can take religions for an example. Do you read the Bible?"

Miss R.: "Yes, sir."

Mr. X.: "Do you understand it?"

Miss R.: "Not always."

Mr. X.: "What do you do when you do not understand it?"

Miss R.: "I go to the interpretation of the Church Fathers."

Mr. X.: "See, there you are! When the Protestant child reads his Bible he works out the interpretation for himself, when the Catholic child reads the Bible he goes to some one else for an interpretation, then what? All other things being equal, therefore what?"

No one knew the "therefore what" so there was some more silence and the teacher had to his credit another extraordinary feat in cold logic.

If this is not pathetic it is amusing. Anyhow, it is an example of its kind and a true one. All other things being equal the application is self-evident.

(Continued in the March Issue)



## MONUMENTUM HOMERI

"Exegi monumentum aere perennius"

By Sister Frances Jerome, C. S. C., Ph. D.

The love of life deep in man's nature has often led him to take arms against the inevitableness of death by seeking ways of perpetuating himself in the minds of his fellowmen. His methods of doing so are diverse. Unquestionably, however, the master-spirit who has written his life-blood into the pages of a good book has treasured up his life unto an earthly immortality. Hence the well-loved master-lyrist of Latin poetry could very truly say of himself "Exegi monumentum aere perennius." It is not so much the building of the monument, however, that merits praise, as the monument itself of imperishable bronze, kinglier than Egyptian pyramids, undimmed through the reaching and lashings of time. Of all writers, the poet comes nearest to making imperishable testimony out of perishable things. "Non Omnis moriar," prophetic in him who voiced it, has been verified in all great poets of the ages.

It was not desire for monumental glory, however, or any thought of perpetuating himself that quickened the "Ales Maeonii carminis." Content would he be if he could sing the thing that was in his heart to the praise of his beloved land. Homer would be the medium through which Greece might sing her song to the ages. Therefore he hides himself that intrusion may not place upon the poem limitations as to the time or place. Such modest reserve and reticence is naturally hard of understanding in an age that employs all the emblazonry of color and design, all the devices of trumpetry to keep its literary wares before the public, an age that always puts the praktikon before the kalon, an age which regards the creating of a beautiful thing for its own sake as the part of a weaver of dreams, an idealist, which name is at best a term of reproach. It is readily conceded the Iliad or the Odyssey will never rank as best-sellers. Real art is unobtrusive and does not appeal to the uncultured mob. She never garbs herself in the garish colors of the day, yet seems to stand out greater because of her loneliness.

But what of Homer, the man? Tradition recounts that seven cities claimed to be his birthplace, and that he once spoke of himself as the blind man of Shios—a short biography indeed this for a man of such distinction. If it be true that Homer was blind, in what other instance has sightlessness ever been such a reproach to seeing? His was the blessed inner vision that sighted the changeless 'mid the shifting accidents of change, and he was content with blindness so long as Troy might stand in his vision. It is in consequence of such consecration to an ideal that an immortal Troy was not merely born, but continues to be reborn through the succeeding centuries. Hence the old Roman schoolmaster wrote of him, "Hic enim quemadmodum ex oceano dicit ipse amnium fontiumque cursus initium capere, omnibus eloquentiae partibus exemplum et ortum dedit." To many other literary masters, as to Keats, the discovery of Homer has been as a planet to the watcher of the skies, a Pacific to the explorer, and to him they have owed the inspiration of their best production.

Still a poet might have all this wealth of inner vision, all this devotion to the ideal, and yet not be Homer. What is Homer? At first thought, the question seems as large as the world and as impossible of compression within the limits of a paragraph, for surely a world of books has grown up about him. It is quite true also that those who have attempted to interpret him to the world have invariably incurred the criticism: "What you say is true, but it is not Homer." "That he is a poet all of gold, universal as humanity, simple as childhood, musical now in the flow of his own rivers, now in the plunging wave of his own ocean," is pleasing. But the definition, instead of setting limits, seems to break off in eternal spaces where all that is transitory and material is lost in the things of the spirit. As if unwilling to acknowledge chagrin in the matter, we insist that Homer is Homer, and that is all there is to it. There is, and for that matter, there can be, but one such.

Between you who have read and reread the Iliad or Odyssey, and the poet, there is a bond established having in it something akin to the sacredness of religion. There is reverence in the touch as you take up or lay down the volume. You feel yourself one of a long line of torch-bearers passing on Homer's "winged words", so that to others, as to yourself, they may afford escape from the prison of the present, from the daily round of things, into a world so enlarged and redeemed as to seem quite free. While the poet never diverts attention from his message to himself, you know and feel all the while that he is there. His genial presence lights up every page, and the warm blood of a human heart animates every episode. There is atmosphere and there is in it an abiding soul. So much verve and naturalness involves his presence as a matter of course. You feel that any drawing aside of the veil of words would evoke, spontaneously, the I-told-you-so of confirmation.

Once admitted into his great free world, you imagine yourself out with nature having for guide one practiced in Nature's ways. "And ere the morning came, the earth was gray with twilight,—then morn in saffron robes shed her light o'er all the earth". Soon the mists clear. Unconsciously you drink deep draughts of the early liquid freshness, till your blood tingles with the wine of life. You linger along "the pleasant banks through which the eddying Xanthus runs, that river sprung from deathless Jove". Your ear is held as if by the sound of far-off waters, possibly the trickling of some rill of the "many-seamed Ida". Now it is a picture of "chanes athwart the sky in hurrying homeward flight" that detains you. Again, you are at the ocean side, where surge on surge pushes along the resounding shore before the west-wind, first one wave uplifts itself and against the land dashes and roars, and round the headlong peaks, tosses on high and spouts its spray afar." Or, at a turn of the road, it is a flock of hounds in hot pursuit of a boar, now pressing close—but whenever he turns . . . . . retreating in dismay". And then night comes down,

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## The Catholic School Journal

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#### Use of Simple Words vs. the Unusual.

In the second chapter of the Second Epistle of St. Peter, Verse 18, we read, "For speaking proud words of vanity, etc." While we have an abundance of vain words, we also have many writers who seem to go far and wide to find unusual words to puzzle the reader and to impress the public with their learning. Many of these unusual words find their way into spellers placed in the hands of the young, who must puzzle their heads trying to memorize them instead of having placed before them the usual plain and simple words of everyday writing and speaking. Why in the name of goodness should one use the word "meticulous", when he means careful or painstaking? Of course in public speaking, as a recent writer says, "a round, 'mouth-filling' word is often more fitting than a short, thin one." The late Senator Voorhees, "The Tall Sycamore of the Wabash", was an eloquent speaker. On one occasion he was delivering an open air political address, and was three or four times interrupted by a man in the audience, who was evidently under the influence of a stimulant. Finally the man in stentorian tones cried out, "Voorhees, you are a demagogue." The Senator hesitated just for a moment and then responded, "Perhaps so, my friend, but I am of the opinion that you are a demijohn." The audience looked in amazement, for few knew what a demagogue was, though many knew a demijohn was a high toned word for

a jug. Perhaps many of us will not agree with these words of a reporter:

Let me confess also to a liking for slang when it is imaginative enough.

Nothing could be more picturesque than the remark fondly attributed by the newspaper men to the Lady Mayoress of an American city at a recent royal reception: "Queen, you said a mouthful."

Even if not true, that was well invented.

#### The Public Finances of Education.

Notwithstanding the almost universal demand, voiced by the President in his first public message for a reduction in taxes, the Field Secretary of the National Education Association demands a Cabinet member and also an appropriation of Course. The President is opposed to Federal aid; these officials are gathering their forces to enable them to add the financial end to the measure. It is very strange that the public seems very apathetic and when it comes to a question of finances for the public schools no scheme is too expensive for the public.

Just a few figures given out by the Department of Commerce will startle, if they do no more. The figures are about the increase in expenditures of eleven cities with a population of from 300,000 to 500,000.

The greatest advances were reported by New Orleans, which increased its expenditures 204 per cent. for maintenance and operation in 1922 over the 1917 level and 1,620 per cent. for permanent improvements. The per capita cost to New Orleans, however, was the lowest of any of the cities listed, being \$8.50 for maintenance and \$1.29 for improvements, as of June 30, 1922, as compared with \$2.98 and 8 cents, respectively, June 30, 1917.

Milwaukee was listed as increasing its expenditures in the five-year period 104 per cent. for operation and 124 per cent. for improvement, Washington 92 per cent, and 223 per cent., Newark (N. J.) 104 and 207, Cincinnati 100 and 125, Minneapolis 74 and 655, Kansas City 131 and 882, Indianapolis 149 and 873, Seattle 103 and 169, Rochester (N. Y.) 194 and 947, and Jersey City 88 and 11 per cent.

#### Earning Power of Education.

This is a great age for delving into what an education amounts to in dollars and cents. The utilitarian spirit has seized a host of educators, who spoil a good motive by exploiting it to the disregard and neglect of other motives, good and practical.

An Ann Arbor University of Michigan, instructor in psychology has figured out, whether by arithmetic or psychology, he does not inform us, that the students have made an average income of \$3,000.00 a year during a period of ten years since graduation. Some have acquired more, some less, but \$3,000.00 is the average. One makes \$10,000 a year, another \$16,000, another \$18,000; the lawyers average \$7,500.00 per year, the physicians \$6,500.00, while the merchants reach about \$5,000.00. Chemists, teachers and others average less, while one

graduate was earning only \$1,200.00 a year as an iron molder. This study may be of interest, but it proves one thing if nothing more, that not every college graduate can go out into the world and command a big salary at once. He often is hampered by the fact that among his possessions and recommendations is his sheepskin, which an old time hard headed business man told his son ought often to be called a lambskin, for too often the owners are little lambs ready to be sheared by the world. We are not by these words meaning to disapprove a college education, but to emphasize the fact that it is not intended and should not be only for the purpose of making easy money, but a college education should broaden young minds, and above all be a means and aid to help them to think. Think—Think and Think again should be a college motto and a college yell—if you wish.

#### Phraseology of Men of Prominence.

It would seem that many political speakers, politicians have a penchant for using either big words or unusual words. The late President McKinley said once, that he had used the word "impugn"—rather unusual for him to do so, and not a few began to ask what it meant. Curious to know just what persons in ordinary life would think it meant, he asked a railroad man, with whom he often traveled and was surprised at the ready answer. The railroad man was a Catholic and in the old time Catechism he studied as a boy, the word was used, impugning the known truth," as a sin against the Holy Ghost. It was in this same speech that McKinley used the word "Catholic" in the sense of universal—"A catholic principle in our government." His Secretary told us that many a letter came to Governor McKinley's office—he was then Governor of Ohio, and the A. P. A. movement was abroad;—protesting against the word "catholic". McKinley had many a good laugh over the incident.

Senator McCormick surprised many an acquaintance by using recently the word "Lotophage" in reference to those advocating our country entering the League of Nations. The word means, "Lotus Eaters" or simply dreamers, but he succeeded in causing people to read his address when a stir was made in the press about the unusual word. Perhaps he obtained the idea of using the word from the fact that Roosevelt once styled Wilson a "Loethete", which was used by the Greeks in derision of under officials posing as great statesmen. A South Carolina Congressman made his fellow congressmen turn their attention to his address, when he thundered out in dramatic style, "Terminological in exactitude". The Congressional Record is not of very high literary quality, but its perusal will convince any one that there are such things as, "Curiosities of Literature". The editor of the New Standard Dictionary says: "This is an age of phrasemakers who create new words and in seeking originality in striking speech avoid

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## THE DICTIONARY IN THE CLASS ROOM

By Sister Josephine Rosaire, S. C., A. M.

- I. Its Intrinsic Value
- II. Its Necessity
  - (a) in Discipline.
  - (b) in Promoting Habits of Research and Correctness.
- III. Its Value in Discipline
- IV. When and How to Use It

## The Intrinsic Value of the Dictionary.

"Words are solemn things," says Oliver Wendell Holmes. To enrich the individual's spoken and written language; to train him in correct pronunciation; to help him to write words correctly from memory; to aid him to understand the meanings of words, is the purpose of "word study". For this end, no book is of greater value than the dictionary, since its ideal is helpfulness.

The dictionary is a vast collection of condensed compositions, each telling all that the average person needs to know about a word:—how it is spelled, pronounced, and what its meanings are. It tells the life-story of a word:—its derivation, its original meaning; for many words change in meaning from age to age just as a person's character, during his lifetime. Quotations containing the word properly used, often accompany the definition. These quotations are second only to the definition themselves.

The dictionary is cautious in accepting newly-coined words, and careful about admitting colloquial or loose expressions, those that dwell on the outskirts of respectability, unfit to appear in good society. For correct spelling and pronunciation, the dictionary is an authority for class instruction or for one's own personal guidance. It also gives, in the most easily accessible form, whatever is needed by a reader or hearer to understand best the context in which a word or phrase occurs. The usual pictorial illustrations of animals, coats of arms, coins, and flags of many nations, examples of architecture, etc., as found in this book, will make clearer the concept.

When things are discovered or invented, they must be named. How many terms associated with steam and electricity were unknown a century ago! Not all these, however, find their way into the dictionary. They must first be tried, passed from mouth to mouth for a time, experimented with, till it is reasonably sure that they are really necessary.

The dictionary might be called a great law book. Ours is a free country, but we are not free to do as we please. Words are free, but when we misuse them, we become law-breakers. One has no more right to abuse or misuse his country's language than he has to destroy his neighbor's property. The dictionary, (stern book), lays down laws regarding spelling, pronunciation and meanings, which word-respecting people obey.

The author of any dictionary is not necessarily the arbiter of pronunciation; for example, the pronunciation of English, like that of all other living languages, varies. It is exposed to the caprices of fashion and taste.

## Necessity for the Use of the Dictionary.

A recently published dictionary defines over 300,000 words; obsolete, obsolescent, provincial and

technical terms, excluded Shakespeare's works are said to contain 18,000 words; Milton's 8,000; the average man of today, about 5,000. Shall we credit woman with more?

No one really owns a word till he has mastered it:—can pronounce it, spell it, and know precisely what it means. It is no disgrace, while young, to make blunders; these "lapses linguae" are pardonable. College, spelt with a "d", gentleman pronounced "gemmen", closing a letter with "Yours respectively" and writing "Mary's voice was edible as far as the corner", have doubtless provoked a laugh. But a time comes, when to be laughed at, is not pleasant. Every word mastered is a word owned. The undertaking is difficult, but it is well worth while. Although a large vocabulary may not be required for the work we have to do, a fully mastered vocabulary is. The study of a vocabulary comprises the search for words and the explanation of them; then the construction of sentences in which these words are to be employed.

Mistakes in speech are costly; they often entail delays and misunderstandings. We should have, too, a little laudable pride. Solecisms are the badge of illiteracy.

Do our pupils not need some intelligent direction and instruction as to the contents and proper use of the dictionary? Generally speaking, the young folk are supposed to be naturally endowed with the knowledge necessary to getting the full benefit of this useful book—a knowledge which one is likely to find lacking, even among pupils of more than average intelligence.

The study of coins or stamps is not a useless one, nor is it a foolish fad to collect pictures or postals; but words are even more interesting than coins or stamps, than pictures or postals, and are better worth studying.

## Its Value in Discipline.

The "dictionary habit" will mean much to the pupil. It will help him to acquire the knowledge of the relation of the meanings of words and of names to each other, and thus will enable him to understand the exact significance of English literature. This "dictionary habit" calls for the exercise of many intellectual faculties. It is an invaluable accomplishment, second only to the power for independent study and to self-reliance. The pupil's attitude of mind will be that of a discoverer, rather than one of passive receptivity. This form of teaching is known as the heuristic (ain't got no Greek) method.

Does any teacher recall the oft-repeated statement from confused pupils, "I know it but I can't say it"? Remember the maxim, "No psychosis without neurosis". "No impression without the correlated expression." In the acquisition of the educational material afforded, the "multiple sense appeal" should be made use of especially in spelling. The child should see the word, pronounce it, syllabicate it, write it in the air, spell it with syllables orally, and write it on the blackboard or on paper. In this way, an appeal is made to (a) the visual sense; (b) the muscular sense; (c) the auditory sense; (d) the kinaesthetic sense. Thus through



the "law of association" and by this "multiple sense appeal" is formed a complete concept. In all grades it is desirable that the teacher should evoke in the child the use of as many senses as possible. The psychological law back of this principle is:—Each sense makes its own mental appeal, and by linking these in one general concept, the impression is deepened and spread over a larger mental area, thus increasing the possibility of response to a stimulating cue, and through the "law of association" facilitating the readiness of recall.

The present day theory of education advances the opinion that the greater the number of sense impressions brought to bear on a subject the more thorough will that subject be retained in consciousness.

Nowhere are these educational principles so perfectly embodied as in Our Savior's method of teaching and in the organic teaching of the Church. The Divine Model of all teachers illustrates His truths by a constant appeal to the imagery which filled the senses of His followers. He it was Who said, "The letter killeth, it is the spirit that giveth life." So, too, in His Church. What more forcible appeal can be made to the senses than that which she makes in her ceremonial, in the administration of the Sacraments, in the adornment of her temples, in every prescription of her ritual?

#### When and How to Use the Dictionary.

The first requisite in teaching the use of the dictionary, is an exact knowledge of elementary sounds, and a study of the key found at the bottom of each page. Lessons in oral spelling, particular emphasis being put on the syllabification of words, should be conducted. Through drills recommended for the lower grades, the pupils have become familiar with diacritical marks and their uses. In the 4-A Grade, the pupils apply their knowledge, by reference to the dictionary. The following suggestions may be found helpful:—By blackboard exercises, the pupils should be shown how to arrange words in strict alphabetical order. The meaning of this phrase "in alphabetical order" should be developed. (It should be remembered that since the "alphabet method" of teaching spelling is now antiquated and unpedagogical, many 4-A and 4-B pupils do not know the order of the letters of the alphabet.) This fact is often overlooked.)

The children may then write short lists of words. The words selected ought to be confined largely to those occurring in the reading matter of the grade. There should be a development of such meanings as:—syllable, hyphen, diacritical marks and accent. Neglect of the proper value of accent leads to slovenly speech.

Nearly all systems of teaching the child to read, employ in the early stages specific drills in phonics. Many teachers drop these drills as the child learns to recognize words. It sometimes happens that the completion of the third reader marks the end of the child's acquaintance with the appearance and use of diacritical marks. At this stage, it is an inconsistency to hand him a dictionary and invite him to decide the question of pronunciation by reference to it. Work in phonetics in the lower grades is sometimes barren of results later on, because teachers slight it, losing sight of the fact that it is a foundation for the language work. Effective work

in any subject necessitates the binding together of its parts into a harmonious whole.

The attention of children must first be called to the existence, meaning, and use of the Table of Contents, its reference to the pages whereon may be found the different divisions of the book, besides the words themselves. At first, only a single definition must be required.

In the higher grades (6-A to 8-B inclusive), the pupil's vocabulary is growing. He is beginning to understand the fact that words grow or develop from other words. This development will not be seen unaided. Some explanation from the teacher will be necessary. A study of prefixes and suffixes must accompany the spelling lessons. Then etymology becomes of real interest. Next, it is time to demand more than one meaning of a word:—its meaning as a noun, for instance, and as a verb. Thus pupils are led to see that the principal word in the definition of a noun is a noun, of a verb is a verb, etc.

The teacher should call attention to the fund of information between the covers of the dictionary:—its pages of contents giving the divisions of the book:—noted names in mythology and infiction; the geographical gazetteer; biographical names; abbreviations, etc.; and its history of about 300,000 words.

Attention is to be directed also to the following facts:—the dictionary tells the spelling, pronunciation, part of speech, derivation, the use by illustration, and gives the synonyms for each word.

Compound and derivative words whose meanings can be inferred from the meanings of their elements, need not be sought in the dictionary. Word-study and the use of the dictionary should be correlated with the grade work in literature. When more than one meaning of a word is given, have the child substitute, or, if necessary, modify the definition in order to have it "fit in" the statement; which, if it convey the same meaning as before, will be the correct definition.

As we often learn what to do by hearing, what we should not do, an instance may be cited in the experience of a young teacher. Each pupil was provided with a small dictionary (Grade 6-A). The teacher assigned daily a list of words for which the pupils were to find meanings, and then form sentences which were heard in the class-room the next day. One fine morning she was regaled with these delicious bits of literature:—

Definition—Protuberance, something that protudes; a knob.

Sentence—He hurt his head against the protuberance of the door.

Definition—Proficiency, the state or quality of being proficient.

Sentence—Because he was proficiency in his lessons his father whipped him.

Definition—Preponderance, the state or quality of being preponderant.

Sentence—The boy had a preponderance of apples.

The teacher really wondered at the lack of intelligence in those boys. Was she altogether to blame? Wasn't she letting them make "use of the dictionary" as the course of study recommended?

There must be in the child's mind, a apperceptive background, which the preliminary steps, previously referred to in this paper, will furnish. The thorny road that leads to the Pierian spring is made much less painful when the child is brought in contact with a teacher who shows him how to use judiciously the unattractive book we call the Dictionary.

## CHANGED CONCEPTIONS IN THE SYSTEM OF MARKING WRITTEN EXAMINATIONS

By Sister Leona, S. S. J.

Experience in the educational field has proved, possibly, to all who have labored earnestly therein, that the first step in scientific procedure consists in forming a clear concept, as to just what one is trying to do, for if results are to be outcome, the ideal must be kept constantly in mind in order that its light may illumine every step of the process.

Results from final examinations have shown that the markings were not a good guide to promotion, because of the variety of judgments which had not been specially trained to recognize the different values of questions, and often these were poor not even embracing the minimum essentials.

Throughout the whole history of education in this country, every teacher has been a norm unto himself in measuring results of his own work in the class-room. He has done this by markings given to written tests.

Present-day educators have not been satisfied with results so obtained, and have devised a plan for testing the judgment of teachers in so simple a thing as the much-quoted problem in plane geometry which seemingly would not allow much divergence of opinion. Results showed a very great variety of markings,—all because a standardized norm was not used. This is only one of many instances, and proves clearly that teachers need a guide for the exercise of the judgment in evaluating written tests. In the following article one can gain some idea of the value of educational measurements according to a standardized norm, when actually applied to the working system.

In the June, 1922, number of *The Ohio Teacher*, there appeared an article on the "Reclassification of Children on the Basis of Intelligence and Achievement Tests in the Port Clinton Schools of Ohio," by A. F. Myers, Superintendent of said schools. He claimed that all educators are long in theory and short in practice and as a result of such weaknesses while they understood fully the theoretical aspects of retardation and reclassification, failed absolutely to apply this knowledge to the workings of their own schools.

In October, 1920, the teachers and principals of the Port Clinton schools assisted by some outside educators attempted a survey of certain conditions in said schools. The first thing attempted was an age-grade study. The results briefly stated were 50% of the children were retarded one year or more, 48% were normal, and 2% were accelerated. These conditions revealed one of two things,—either there was a very low rate of intelligence among these children, or they were very poorly classified.

The examiners agreed to use the intelligence tests and results revealed that the IQ of first grade was .963; fourth grade, .925; and the eleventh grade, .095; while all the rest of the grades were at least up to standard, the schools averaging IQ 1.01.

Then the Achievement Tests were given; in arithmetic both Monroe and Courtis Tests were used; in silent reading, Monroe's Test; in language Traben's Test; in vocabulary, Holly's Test; in punctuation, Starch's Test; in history (American) Harlan's Test.

The Port Clinton teachers were unanimous in their belief that mid-year promotion was the best remedy for existing conditions, and it went into effect. Of course the grades now required two teachers. After the remedy had time to cure the weakness, another age-grade test revealed 49% normal, 36½% retarded and 14½% accelerated.

The following advantages will result from the mid-year promotions. Exceptionally bright children will move along more rapidly, and children who fail will not be so greatly retarded, as they will have to repeat only the last half year of work. Would that all our Catholic schools were able to afford two teachers for every grade so as to give mid-year promotion the proper emphasis!

Educators claim that the practical benefits derived from the use of standardized scales and tests may be easily seen by one who has not a fixed attitude of mind. (1) They are a valuable check on examinations for purposes of reclassification or promotion as they indicate a sufficient amount of intelligence for undertaking the next step in the order of the curriculum. (2) They are a positive help to state supervisors, superintendents and principals as these tests show up the results of at least the minimum essentials in sufficiently objective form, so that they can be fully understood by any one who has a simple working knowledge of the tests. (3) They give results to the teacher in such a way that he knows just how his results compare with established standards which will in turn show to him just how effective are the methods and devices he is using. I might add a fourth benefit,—to the pupil. These tests clearly define the goal towards which he is tending. His past record stands before him as something definite to try to surpass, while the standard of his grade stands as a constant measure of his place in class. If the child is normal in his pursuit of knowledge, he will put forward his best efforts for a place of honor among his fellow-pupils.

However these scales and tests have their limitations and the teaching profession has been very slow to appreciate and respond to these needs, but they are gaining a little each year and in the future surely will find a very important place in our school system. Without doubt, teachers will meet many difficulties and untold labors in the acceptance of the new standards, but—

"Theirs not to make reply,  
Theirs not to reason why;  
Theirs but to do and die;—"

While these standards will easily apply to drill work in spelling, numbers, writing, silent reading, history, and the like, how about measuring all that goes to make up formation of character, the ultimate aim of all education? What educator or educators in this country will be able to devise a standard that will be acceptable to all along these lines?

## GAMES FOR TEACHING CORRECT ENGLISH.

By M. B. Severy.

A few years ago it was my privilege to be a supervisor of English in a city of 50,000 inhabitants. This afforded a good opportunity for studying the conditions which maintain in a community that might be considered average. For teaching the correct forms of speech, we used drills and devices possessing varying degrees of interest and efficiency according to our ingenuity. Since drills are oftentimes distasteful, it seemed to me that a real game presenting facts in grammar which would help anyone to use the language more correctly ought to be devised. One day it occurred to me that a game similar to that of authors might be arranged, and I thought it might possess possibilities for interesting drills that would count for much, since my memory of many writers and titles in literature could be traced to the game of Authors which I used to play when I was a child. Since we must accede to the fact that language is "caught and not taught", I thought that this also would be a point in its favor. Then, too, ideas which are presented to us when we are happy and having a good time are more likely to be remembered than are ideas which come when we are either dull or resisting the incoming facts. Another thing which urged me onward was my interest in Dr. Dewey's group method, instead of the entire class recitations every day and all of the time. With these pedagogical reasons for my scheme, I set to work with the facts concerning the correct uses of nouns, pronouns, verbs, adjectives, and prepositions. I sorted the principles of grammar related to these parts of speech and culled for the most part those which are of functional value, since I well knew that merely memorizing the rules of grammar does not mean language power, and that language power can be developed only by mastering that body of principles which are of practical value in governing the correct use of the language.

When working with the principles governing the correct uses of nouns, I included reference to classes of nouns only in so far as a knowledge of these classes helps in using them correctly. One must know compound nouns in order to be familiar with the fact that they may be written in three ways: with hyphens, as single words, and separately. Knowledge of collective nouns teaches agreement with the predicate in number in order that we may know whether to say, "The family is or are quarrelling among themselves," or "The family is or are at the lake." To know that some nouns are proper helps us to remember to capitalize them; and to realize that when Carroll and college are written together as the name of institution, the latter word becomes a part of the proper name.

When we pass on to the uses of nouns, we find that in English the construction of this part of speech makes no difference in its form except in the genitive and that that brings with it many troubles in mastering the use of the apostrophe. To know when a noun is used independently or as an appositive will help in punctuating sentences containing these constructions.

Knowledge of the plurals of nouns plays an important part in their correct spelling.

When it came time to plan for the game of "Pronouns" it was done in much the same manner. Search was made for functional values, and these were emphasized.

With the "verbs", the "fifteen verb demons" found in the Boise investigation to cause more than 80 per cent of all verb errors were used for the fifteen different books, and attention was drawn to their tense forms and to the meaning of these tenses.

People usually think that prepositions are an inoffensive class of words, but when they play the "Preposition" game they usually change their minds.

In the game of "Adjectives" correct meanings of adjectives which are often confused are given. Attention to correct uses of the degrees of comparison is given, as well as to the punctuation of adjectives in a series, and as appositives.

Altogether the five Games present the major part of the information necessary for those who would use these parts of speech correctly. Now as to the teaching power of these Games, I may explain that it is furthered by the fact that a square in the middle of each card is set apart for an explanation of the principle set forth in the sentence at the top of the card and which constitutes the

name of the card. When John asks Mary for "Will you come to see me, Father? Number 1", he will get the card if Mary has it, providing he can give the principle set forth on the card; namely, "Father is a proper noun and as such is capitalized when it is the writer's usual name for that relative." Thus, a teacher is made of every pupil in the class, and the teaching power of the class is multiplied by as many hundred per cent as there are pupils in the class. To that is added a large amount of happiness and good feeling both for the school and for the facts to be learned.

The best results are gained when there are enough Games of one kind in the class room for all of the pupils to play the same Game at one time. For example, when the class are studying verbs, they should play the game of "Verbs".

The Games are also played in the home and with excellent results. They afford one way, at least, of carrying correct English into the home.

## HUMANE EDUCATION IN THE SCHOOLS.

By Sister M. Fides Shepperson, O. M., Ph. D.

Childhood is the period of plasticity. Whatever is put into the heart of a little child forms part of his character. In many men and women of mature years—good men and women—there is found a strain of harshness that offends the truly gentle and refined.

The other day two girls were walking in the convent grove. They were fair-haired girls, laughing schoolmates; no outward sign gave indication of a difference—mental, moral, or spiritual. A grasshopper fell at their feet, he was exhausted, stunned, probably hurt—he has just escaped from a Bluejay. One of the girls stepped on the hurt thing, stepped again, and killed it; the other girl turned shuddering away. It will not be difficult to recognize in these two girls the women of mature years respectively harsh and truly gentle.

The words of the sensitive poet, William Cowper, came to my mind as I saw the deed:

"I would not count upon my list of friends  
The man who needlessly sets foot upon a worm."

## II.

There is nothing to which children more readily respond than to the teachings which plead in behalf of their pets. They are with you at once in sympathy with the creatures that cannot speak for themselves. They understand intuitively that which is weaker and more helpless than they are. Moreover, there is no other way of developing in children those unselfish feelings that act protectively towards things weaker than themselves—except the way of kindness to dumb creatures. Children are over-developed in the feelings that expect kindness and consideration from others, the whole trend of their lives from infancy and throughout childhood developed these tendencies. Then for the children themselves, even aside from any benefit to the creatures they protect, humane education is of inestimable advantage.

## III.

Children should have pets. While rabbits, blue pigeons, a friendly dog, a mysterious cat—have messages which a child's heart understands. Birds in particular appeal to the children. The magic of color, of flight, of song, of birdlings in their nests, of brooding mother birds, and great-eyed owls that see by night—belongs by nature in the fertile imagination of a little child. Let the classroom clothe all creatures in the loveliness given them by God. They are all his creatures, and without his knowledge and will they would not be. They serve some purpose in the divine plan.

"He prayeth best who loveth best  
All things—both great and small—  
For the dear Lord who loveth us—  
He made and loveth all"—Coleridge.

St. Thomas says that the perfections of all creatures are infinitesimal participations of the perfection of God. He, knows all things that are, and he hateth none of the things that he hath made. In this spirit, in the spirit of St. Francis of Assisi, the most Christlike man since Christ, yea, even in the true spirit of Christ—let the classroom teach the children consideration, care, and kindness for all God's creatures.



# "DRIVE" FOR BETTER ENGLISH.

By John G. Gregory.

"Drives" for the purpose of focusing public attention on subjects of imminent importance worked very well during the war. Perhaps they may not be so efficacious in this period of natural reaction from the extreme tension of a time of intense anxiety and abnormal excitement. At any rate there are friends of correct speech who profess no great hopes regarding the "drive" for better English to begin during the third week in February in American public schools.

After every organized effort to effect an object of public desire there always are people who act as if the object had been attained, whether the fact be in accordance with that assumption or not. They lose interest in a movement in which the charm of novelty no longer inheres, and address themselves to other issues which at least possess the attraction of being new. If apathy should be the sequel of the correct language drive, it would astonish no one who has acquired experience in regard to the workings of human nature.

Conservative champions of better speech are settled in the conviction that what is needed is steadfastness on the part of its friends rather than spasmodic and spectacular activity. To a large extent one's manner of speech is a habit, not to be easily altered when once acquired. To a considerable degree is influenced by fashion. The average member of the human race is solicitous not to appear singular, and for that reason will cultivate whatever manner of speech is current, especially in youth. The ideal place in which to begin the movement for better speech would be the homes of the people. Yet instances are not wanting in which children of households where good English is the rule have gone to public school or college and picked up slang.

If during their years devoted to formal study Americans were accustomed to hear nothing but correct speech the majority rarely would depart from it in later life. Instructors have a duty in this respect which not all of them fully recognize and accept. The careful teacher will form the habit of self-criticism for flaws in language, and by this means guard against the adoption of solecisms sure if persisted in to mislead the young.

Doubtless many mispronunciations and other errors originate in the disposition among students to shirk looking up in the dictionary every unfamiliar word encountered in reading. Jumping at pronunciations often leads to laughable mistakes of which those who make them remain unconscious for years, and the eventual discovery of which may entail painful mortification. There was a schoolboy, asked to spell "giraffe", who assured his teacher it was a word he never had heard. Finally he inquired for the number of the page on which it occurred, and, in a sudden burst of illumination, exclaimed, to the astonishment and delight of his thoughtless fellows: "Oh, ji-raf-fee!" the accent as he pronounced the word being on the last two letters, which he treated as a separate syllable. Among school teachers there are many who invariably stress the first syllable of "address". But it is needless to multiply examples. The prevalence of error, even among school teachers, everyone will admit. It is probable that the modern practice of "silent reading" has contributed to the acquisition of mispronunciations by many who get the sense of what they peruse but neglect to take pains to master unfamiliar words as they go along.

Teachers should spare no pains to set a safe example to their pupils in every word they venture to pronounce, and should challenge at the first suitable opportunity every linguistic solecism that occurs in the classroom.

As for slang, it should be rebuked whenever and wherever it shows its head. Yet there must be discretion even in regard to slang. The diagnosis must be authentic. Often it happens that what hasty critics condemn is admissible English—figurative and original, it may be, but not on that account the less to be regarded with complacency by those who realize the advantage of growth in language and comprehend the processes by which vocabularies expand.

There was a time when the word "mob" was denounced as slang, and the man who first used the word "starvation" in a speech in the British Parliament was nicknamed "Starvation" Dundas. But the words proved their usefulness, and not those who employed them but those who ridiculed them were ridiculous.

One reason for resort to slang is inability to think of the legitimate word conveying the idea sought to be expressed. When Latin was commonly taught, the average pupil secured by its means a better acquaintance with English. A good plan might be to institute frequent drills in Latin roots and to pay more attention to the subject of English etymology in general than is usual at the present time.

Not only the schools but the American Federated Women's Clubs are interested in the reform of popular speech, and contemplate the direction of attention to the subject by a drive. It would be an invidious role to play the part of the croaker. No harm will come of such drives if they are conducted simply as means to an end, and the end is kept in view after the drives are over. The elimination of slang and the improvement of everyday speech are objects that all friends of education approve.

## PLAYS FOR SCHOOL THEATRE.

(Boys and Girls.)

By Claire Vaughan.

The dramatic spirit enters into and exerts a powerful influence upon the school life of today. Good plays are everywhere available, both separately and in groups, and descriptive catalogues may be had for the asking from nearly all the important publishing houses throughout the country. In a few cases a small fee is required to cover the cost of printing, though most are free to teachers. The public libraries of the large cities carry these volumes, or, I am sure, will secure them upon request. Thus an examination may be made before purchasing, which is always more satisfactory.

One volume worthy of place in the dramatic literature of any school is the recent publication of "Little Plays of St. Francis," a dramatic cycle from the life and legends of St. Francis, by Laurence Housman, and published by Small, Maynard Co., Boston. These are one-act plays and are especially good for boys of advanced grammar and high school age. "The Builders" and "Brother Sun" are very attractive and, with a little ingenuity, might be developed into elaborate production.

Another volume of recent date is "One Act Plays" for high school compiled by J. P. Webber and H. H. Webster and published by Houghton, Mifflin Co., New York. While some in this collection are not really appropriate for school use, some are of value for boys' classes, as:

"The Unseen Host", by Percivale Wilde.

"The Cottage on the Moor", by E. Smith and D. L. Ireland.

"A Night of the Trojan War", by John Drinkwater.

"The Rising of the Moon", Lady Gregory.

### Historical Plays for Grammar Grades.

"Dramatized Scenes from American History", by Augusta Stevenson, containing: The Man Who Bore the Burden—Washington; The Boston Tea Party; A Dream of Gold, and others. Published by Houghton, Mifflin Co., New York.

"Plays, Pantomimes and Tableaux", by Nora Archibald Smith, containing: In the Good Old Days. Published by Moffat Yard and Co., New York.

"Historical Plays of Colonial Days", by Tucker and Ryan.

"Little Plays from American History", by Walker.

(Both listed in Carnegie Library, Pittsburg, and other libraries.)

Schools seeking a serious play of Catholic theme and content would do well to examine a translated play called "The Lord of Death", by Marguerite de la Fuye, published by Longmans, Green Co., New York. A very fine story of Christ in Galilee; excellent for Lent.

Also the prize stories or plays of "The Gift", by Mary A. Foley, and "The Collar of Gold", by Ellen Welch Carrier. Information of these may be sought at The Catholic Drama Guild, Washington, D. C. Catalogues may also be had from Norman Lee Swartout, Summit, New Jersey, The Drama League of Chicago, and others.

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## DRAWING OUTLINES FOR THE EIGHT GRADES.

## A Complete Detailed Course

By Mary E. Partridge.

## Sixth Paper.

## Grade I.

Materials needed: Red cover paper, white water-color paper, scissors, pencils, water color paints (or crayola) colored engine-paper, paste.

**Lesson 1.** Using any scraps of paper that may be convenient, fold lengthwise and draw half of a heart with its center along the fold. With scissors cut the complete heart by following the outline and cutting through the folded paper. These hearts should not be less than four inches from top to bottom. Have the class make a number of these hearts and then let each child select his best effort and write his name upon it. Collect these and exhibit them to the class. Criticize those too long, too short, too thick, and too thin. Tell the children they may keep the rest of the papers, and practice at home.

**Lesson 2.** Repeat Lesson 1, admonishing the class to do their very best, to make the prettiest shapes they can, and to cut them out as carefully as possible. Have the children cut out these patterns without any preliminary drawing. Have the best efforts retained to use as models. Have a number of smaller hearts cut and retained also. These may be kept in readers or collected by the teacher.

**Lesson 3.** Using the heart patterns, trace them off on red cover paper and cut out as many as possible. Keep.

**Lesson 4.** From models written on the board, let the children copy words of greeting suitable for St. Valentine's day on their red hearts with pencil or with white crayola.

**Lesson 5.** Have each child bring to school an empty match box. Remove the sliding tray. Stand it on end upon a piece of colored engine-paper and trace its outline. Draw flaps out from each side, and cut the piece out. Paste this piece of paper over one end of the match box. Set aside to dry.

**Lesson 6.** Cut a strip of the engine-paper half an inch wide and long enough to wrap around the match box and overlap. Place paste on the open edge of the box all around and adhere the strip on the outside of the box so that the paper projects outward about a quarter of an inch over the opening. With scissors make a cut at each corner, spread paste on each of the four flaps and push inside the box so as to adhere them to the inside and thus make a binding around the edge. Set away to dry.

**Lesson 7.** Cut a strip of the engine-paper as wide as the box and long enough to wrap around it so as to overlap at the ends. Place paste on the bottom of the box and adhere one end of the paper. Turn this side down and spread paste on the next side, smoothing the paper down. Continue till all four sides are covered. Place paste on the remaining flap and smooth down carefully. Set aside to dry. Turning the sliding tray on end upon the engine-paper, draw around it. Draw flaps at each side and then cut out. Paste this piece over the end of the tray. Cut a strip a half an inch wider than the depth of the tray and as long as the remaining sides. Paste onto the outside of the tray so as to leave a quarter of an inch projecting at top and bottom. Cut up at each corner from the edge of the paper so as to make pasting flaps and paste three down to the bottom of the outside of the tray and three to the inside of the tray at sides and back. Set aside to dry. This may trespass onto the time of the next lesson).

**Lesson 8.** In the middle of the end of each tray the teacher should have made a small horizontal cut with a penknife. Each child should have a new shoe button. Let each child push the shank of the shoe button through the slit in the end of the tray. Fold a small bit of engine-paper with paste between and cut off a tiny strip long enough to slip vertically through the shank of the shoe button on the inside of the tray and paste in place. These strips may well be prepared by the teacher, in order to avoid difficulties. Let each child cut a heart from red cover paper and paste it upon the top of the box. Push the tray in. This makes a useful button box, or if the box is large, it may be used to keep the crayolas in.

## Grade II.

The materials the same as for Grade I.

The work the same as for Grade I, except that the button box is made with two match boxes, pasted one over the other. The back piece of engine-paper is set on

the two boxes at the same time, they having been first securely pasted one over the other. A piece of binding paper must be pasted over the joining of the two boxes in the front, and two trays must be decorated instead of one.

## Grade III.

Materials needed: White and red cover paper, water color paints, pencils, pen and ink, scissors, paste. Tag board.

**Lesson 1.** Let the children cut a number of heart patterns in different sizes. Keep for use in the next lesson.

**Lesson 2.** Give each child a sheet of practice paper. Using the heart patterns draw around them and devise folding patterns for Valentines (see plate). Keep when successfully cut out.

**Lesson 3.** Using red and white cover paper, cut out the Valentine patterns after they have been carefully traced. Keep.

**Lesson 4.** Allowing the children to copy and trace from old Valentines which they have been encouraged to bring as models, let the Valentines of the last lesson be decorated. Permit the children to have their work and to take home for completion all they may not have time to finish.

**Lesson 5.** Have the class mark off a sheet of tag board (9x12) into square inches with pencil and ruler. Beginning at the upper left hand corner, let them draw a square by connecting diagonals, skip a square and repeat. When the line is finished repeat across the paper again, skipping a row of horizontal squares. Outline heavily with pen and ink as in the plate. Keep.

**Lesson 6.** With blue water color paint, carefully fill in all of the squares outlined in Lesson 5 (see plate).

**Lesson 7.** Rule off seven strips of red paper one-half inch wide and seven and one-half inches long. Cut out. From three of these strips cut off three and one-half inches. Paste the strips on a piece of white cover paper in the position of the stripes of the flag. Cut a piece of blue paper three and one-half by three inches and paste in place for the field. Keep.

**Lesson 8.** Cut out and paste in place thirteen white paper stars, setting them in a ring on the blue field of the flag. This is the original flag of our country.

## Grade IV.

The materials and work of Grade III and IV are the same, except that the flag should be made the full size of the large 9x12 sheet, and the 48 stars placed in six horizontal rows of eight stars each upon the blue field. This work can be done in crayola or water color if the teacher prefers either of these mediums to the pasting. In this event the blue field should not be colored before the stars are placed and drawn in.

## Grade V.

The children should be allowed to make drawing time for four lessons to make Valentines. Let them trace, copy, and choose their own mediums. Encourage them to devise new patterns. Give a prize for the best work.

Materials needed for Lessons 5 to 8: Paper, pencil, a piece of tape or string three feet long, rulers.

**Lesson 5.** If yard sticks can be had, make use of them. Let two children measure the room and report their findings. Let this work be checked by two other children. Let two children measure the size of the door opening and of each window sash. Let this be checked also. Allowing one quarter of an inch to the foot let the class draw the plan of the classroom using rulers and pencil.

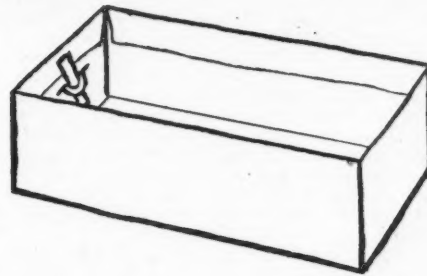
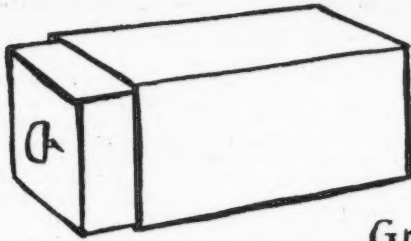
**Lesson 6.** Using strings one yard long and a ruler to get parts of a yard, let the exterior of the school building be measured. If there are any variations from a simple rectangle, let the distances be carefully noted as well as each change of direction. Let the work be checked twice for errors. Keep the data.

**Lesson 7.** Tabulate the data found in Lesson 6 on the board. Have the plan of the building be outlined in a scale of one eighth of an inch to the foot. Those not completed should be required as home work.

**Lesson 8.** As much data as can be conveniently found in regard of the floor plan of one floor of the school building should be tabulated on the board, and the plan worked out on the same scale as was used in Lesson 7.

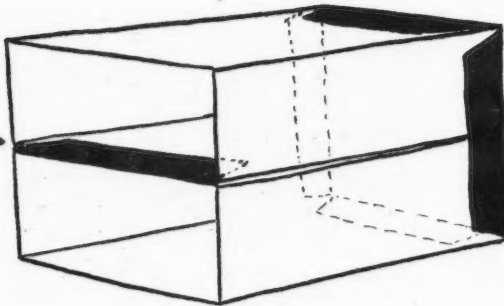
## Grade VI.

Lessons 1 to 4 should be allowed to the children for the making of Valentines. These should be made on good white paper, lettered with pen and ink with red capitals.

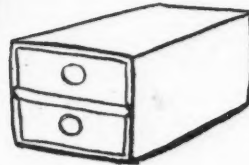


Grade I

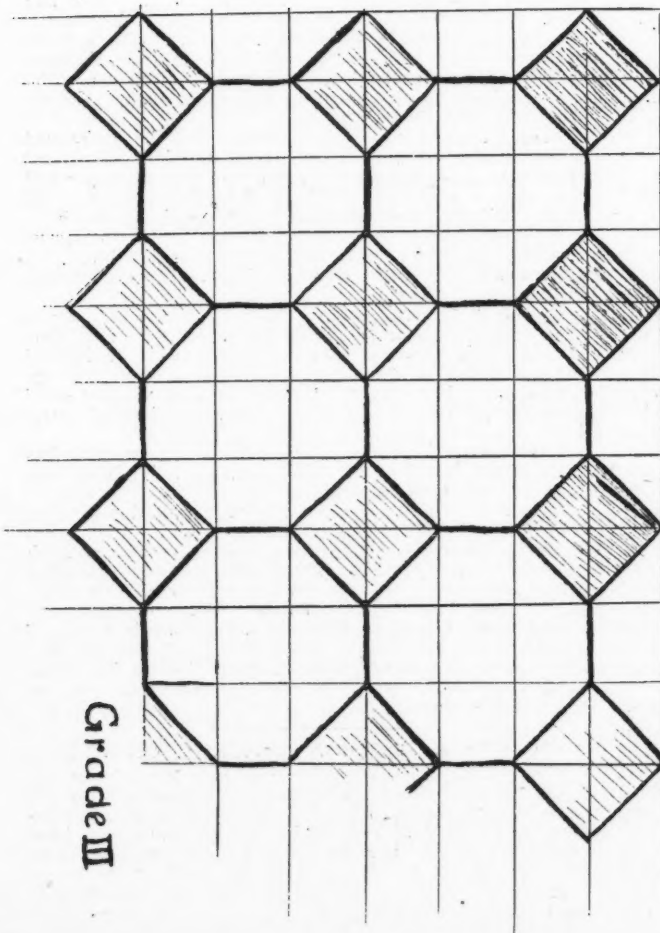
Bind  
edges of  
boxes  
together →



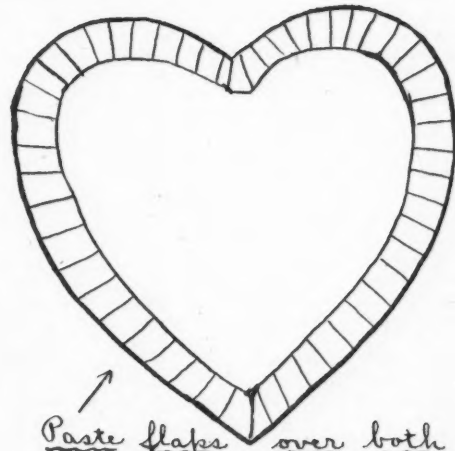
← Paste end piece  
first.



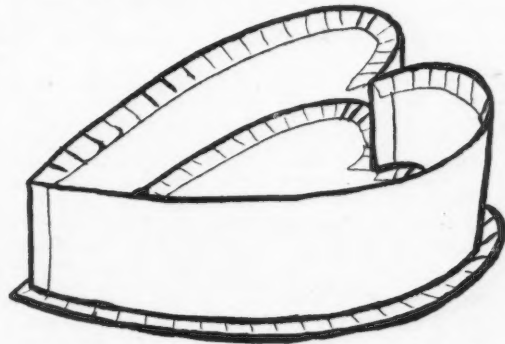
Grade II



Grade III



↑  
Paste flaps over both  
cardboard hearts



Grade VII

↑ Then paste  
cover paper  
in place



The use of copies should be permitted, as also the transfer of patterns. There should be an exhibit of the work to which Grade V might with propriety be invited.

**Materials for Lessons 5 to 8:** If procurable, a fifty-foot measuring tape. If this cannot be had a substitute should be made of tape or string. The school property should be measured carefully by four children at a time, two to hold the tape and two to count and record the results. The work should be checked at least twice. At the same time the building should be measured in the same way. The distance from the limits of the property to the building itself should be also found, checked, and recorded. This work can be done out of class if desirable.

**Lesson 5.** The results of the measuring should be tabulated on the black board. The class should be asked to figure out, from a consideration of the largest figures on the record, just what scale should be used for the plan to be drawn upon a sheet of paper 9x12 inches in size. Let there be discussion of every suggestion. Try to get the class to find for themselves the largest scale possible to use without trespassing the limits of the paper.

**Lesson 6.** With the tabulated measurements and the scale already decided upon, let the class rule off the plan of the school yard and exchange papers. Let the class then check the papers with their rulers, noting on a piece of tablet paper any errors that they note. These checks should then be returned, together with the first drafts of the plan, to be rechecked and if necessary corrected by those who drew them. The paper used should be a good quality of white water color paper but not rough in surface.

**Lesson 7.** The work of Lesson 6 should be inked in, and then the outline of the school building carefully ruled in with pencil. The papers should be kept as clean as possible.

**Lesson 8.** The papers should be exchanged and checked, returned and rechecked, and then carefully inked in. This work may take double the time expected and in that case pupils should be permitted to take the work home for the inking in. Final plans should be exhibited.

**Note:** If the class is not prepared to do this much, let them do the work of Grade V, but the benefit of such a problem in arithmetical experience is justification for the expenditure of double periods of time. No untidy work should be accepted.

#### Grade VII.

**Materials needed:** Tag board, tablet backs, red cover paper, white engine paper.

**Lesson 1.** With any scrap paper, cut heart patterns till a nicely shaped heart is cut out that may be used as a pattern for a heart-shaped candy box four or five inches from top to bottom. Draw around this pattern on the tablet backs and cut out two hearts of exactly the same size. Rule off lengthwise strips of tag board an inch and a half wide and the length of the sheet. Probably one strip will not be long enough to follow the entire outline of the heart, and in that case the strips should be cut to reach from the point at the bottom around to the middle of the top, without overlapping. It should set just inside of the outer edge of the cardboard pattern when measured off. Bend it in the hand until it is somewhat curled into shape, and then paste a thin flap on the outside to join the points and on the inside to join the top. A second piece of tag board should be prepared, one-eighth inch smaller every way.

**Lesson 2.** The red cover paper should be cut one-fourth of an inch larger, all around, than the two heart-shaped pieces of card board, and a piece of red cover paper cut one-fourth inch larger all around than the larger tag board heart. The two heart-shaped pieces of red paper should be clipped all around for pasting and then pasted down to the cardboard hearts by the pasting flaps.

**Lesson 3.** The red strip of cover paper should be clipped all along either edge for pasting flaps and the flaps all bent inward. The flaps are next to be pasted down on top of the unfinished side of one cardboard heart, the tagboard stiffening set within it and the remaining flaps pasted to the tag board inside, thus forming the outside of the cover for the box. This lid must be lined with white engine paper cut in a strip wide enough to cut flaps to paste down to the inside of the cover, which flaps and unfinished cover must be closed over with a heart-shaped piece of engine paper, cut from the same pattern

as the cardboard top, but with a little edge trimmed off all around.

**Lesson 4.** The smaller tag board heart shape should now be covered both sides with white engine paper as the cover was finished off in Lesson 3. Pasting the flaps inward on the bottom of the box, and turning the other flaps inside the box over the top edge. Before pasting in the lining strip the class could decide whether to cut that strip wide enough to allow a trimming of fancy flaps to turn in over the contents of the box. If this is wanted these flaps are simply bent inward after the lining is pasted and dry. The bottom piece of lining paper is like the lining piece for the top, but will have to be trimmed smaller, of course.

**Note:** The detail of this problem will be found in the plate.

**Lesson 5.** An American flag in a graceful fall that can be left undisturbed till Lesson 6 should be sketched in crayola.

**Lesson 6.** The flag should be carefully sketched with a light stroke of lead pencil on good water color paper and kept for the next lesson.

**Lesson 7.** The flag should be carefully colored. Use water colors and a No. 5 brush. Be careful to use an almost dry brush in working up the field so as not to run over the stars. Before using any red, shade the shadows on the white stripes with modulated wash of warm gray. Mix a little vermilion with the carmine to get a bright, deep red.

**Lesson 8.** Make a water color sketch of a tree twig that has been one week in water and daylight, showing the degree of development the leaves or flower buds have reached. Make it exactly life size, measured with the ruler.

#### Grade VIII.

**Materials needed:** Water colors, white paper, pen and ink, pencil.

**Lesson 1.** Let every child in the class take the measurements of a room in his home, the room he likes best, and bring the data to class. It must be complete: door openings, window openings, length and width. On a sheet 9x12 each child shall rule in, indicating the scale, the plan of this room. In the lower left corner of the sheet he shall tabulate his dimensions and place his name. Collect the papers and keep them.

**Lesson 2.** The papers of Lesson 1 shall be exchanged between pupils and the plans checked. Corrections and comments shall be written on ordinary scratch paper and returned to the ones to whom the plans belong. The plans shall then be rechecked by those who drew them, and any differences submitted to the decision of the teacher. The papers should be kept as clean as possible.

**Lesson 3.** The corrected plans should be carefully inked in, collected and kept.

**Lesson 4.** From memory, each child should make a sketch of the room for which he drew the plan. This sketch should show the room as viewed from the door of entry, and should be done in pencil on good paper. Keep.

**Lesson 5.** The same room should be sketched as viewed from the far side and looking towards the door of entry. Keep.

**Lesson 6.** With water colors, paint in the two sketches done in the last lessons. Collect and exhibit plans and sketches in groups of three.

**Lesson 7.** Have some pupil bring a potted plant that is in bloom if there is none in the class room. A cyclamen is good. Have the class make a rapid water color sketch of it, working in the blooms first, then the leaves or other foliage, the stems, and the pot last. Encourage the class to get good, deep shadows and clear, clean color tones.

**Lesson 8.** The plant drawn in water color in Lesson 7 should be done in pencil, using soft, gray, even strokes. The blooms should be lighter than the foliage, but every shadow should be brought out sharp and clean, with no trace of muddiness.

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# TRAINING STUDENTS IN ECONOMICAL METHODS OF EFFECTIVE STUDY

(Continued from January Issue)

Prof. Burton Confrey, A. M.

## Type Tasks:

A. Memorizing: Remembering is merely arranging. At the beginning of a course memorizing technical terms, formulae, dates, outlines, vocabularies, is essential to comparison and reason which follow. But realize that there is a sequence from memory to reason.

1. Memorize the results of your thinking—those things which have been mastered in study and found to be of such importance as to justify permanent retention.
2. Get the thought—understand thoroughly what you wish to memorize.
3. Associate the material with circumstances under which it will be used. Repeat it with this in mind. In football play by proxy—suppose this situation arises, I shall do this. Thinking depends entirely upon the law of association.
4. Learn by wholes. Repeat the material straight through—not going over a small portion at a time. When you have raised the whole above the threshold of memory, concentrate on particular difficulties.
5. Apply the knowledge as soon and as often as possible. "It is not enough to know, we must also apply; it is not enough to know, we must also do"—Goethe.
6. Find out whether your memory is best when the material is presented to sight, to hearing, in writing, by articulation, or through any combination of these. Study accordingly.
7. Where there seems to be no logical association, invent a scheme—football signals.
8. Best way to cram is to get a bird's-eye view after we have had a microscopic view. Review whole book at a sitting.
9. Scientific experiments in memory and recall have proved that learning can be improved (1) by getting a definite idea of the nature of the habit or end sought by learning certain material and the advantage that will come from the possession of the knowledge or habit, (2) by a definite knowledge of the progress made, and of the mistakes, and (3) by a knowledge of the use—immediate or delayed—that is to be made of the results of learning.
10. Does the quick learner retain what he learns? Yes, if he is not content with poor mastery. Poor retention is usually the result of poor attention, poor organization, and lack of repetition. We can improve retention by improving these factors. The quick learner who seems to remember poorly is content with poor learning, especially because he does not take advantage of the value that comes from repetition.

B. Drill and Practice: Make habit help you by having a regular time and place for study. Get used to surroundings under which you study each subject. The place will bring the mood. (This is the most important idea in the outline). Be sure you know exactly what the form should be. Guard against error. One wrong practice cancels many right ones and doubles the work ahead of you.

Short, regular practice periods are best after the first stage of control has been reached. Periods should be long enough to benefit by the warming-up process and short enough to avoid fatigue.

Follow up new practice until the process is mastered, or it will deteriorate rapidly.

C. Working Problems: of slight import if you do not discover the mode of procedure appropriate in each case. The solution of the problem is mere routine; the classification of the problem is a form of generalization—a step in intellectual development.

Determine the exact point where the connection

is missing in the path of thought.

Wait until you know precisely what is required before plunging to find a solution.

Try to ask questions the answers to which will give you the solution of the problem.

Organize the facts upon which the desired conclusions may be based.

Reserve judgment while weighing impartially all suggestions before concluding. See if the facts support each conclusion that occurs to you. Checking develops accuracy, confidence, and independence.

If you can prove your final judgment in the light of all the facts, stick by it.

Problem is solved theoretically when the idea fits the situation. Whether the idea is adequate depends upon our past experience and the accuracy of our knowledge of the situation.

## Measures of Economy:

Realize that you are taking a course for a year or more.

Lay the foundation carefully. Master formulas and the rules and vocabulary in a foreign language the first time over them. In translation do not live from day to day; learn the language. Make each individual lesson an introduction to the rest of the subject. Realize that a knowledge of algebra is essential to the solving of problems in science, that the better our command of English the more readily we can communicate in speech and writing.

Recognize fully the intellectual economy secured in learning to get the thought from the first reading of a sentence, a paragraph, or a chapter. Be the one who sees first, not the one who is shown.

When starting a new course read the text at a sitting. This gives you a vocabulary, helps you to see the relative importance of ideas, and makes a favorable impression. Review as a whole your text just before an examination in order to get a bird's-eye view.

Warm up as soon as possible. Safe and easy progress depends on quick, concentrated study. Begin period with cheerful confidence and with business-like alertness. Race with a competent opponent.

Rely on yourself. Intellectual honesty, independence, and integrity are worth their cost.

Select essentials. Do not study laboriously everything in the assignment. Summarize the material in three or four most important topics. Elaborate these major ideas in frequent review.

Skeletonize lesson for review, enumerating the leading thoughts in close sequence, carefully wording each statement.

Estimate quickly the value of a paragraph. If its opening sentences are important for your purpose, examine it all carefully. If they are not, pass quickly on to the next paragraph.

Safety lies in thoroughness. Learn thoroughly the important things. You make a better showing, and facts half-learned are unsafe and a waste of time.

Try out your preparation. Review in the morning to see how much you have absorbed. Glance over underlinings just before recitation.

Make a personal list of study rules. Choose a few which will be most helpful. Use them until they become a habit. Then add more.

Learn to open your dictionary at the letter you seek. Index the vocabulary in a text in foreign language.

## Fatigue:

There is no reliable criterion for fatigue: the only sure test is ability to work. Habituation reduces fatigue; work on schedule.

Best workers fatigue less easily: fastest usually make fewer mistakes.

Best way to get into mood for work is to work: pencil in hand is often the solution of the problem of making a start.

Course of efficiency in students: improved until about noon; lowest around one o'clock; improvement until three; falling off follows.

Fatigue comes much more quickly in non-habituated work. Plan mechanical work for period of lowest efficiency.

Have a regular time and place for study. Get to work early. Keep body fit. Exercise regularly. One pays penalty afterwards for long continued work. Sleep

8-9 hours. Few breakdowns occur because of too much work, but many on account of too much work for conditions under which lives.

#### Rewards of learning to study:

- Development of the power of attention.
- Control of your conscious will.
- Pleasure in ability to surmount difficulties.
- Realization of self. Knowledge is secondary.
- Organization of moral and intellectual forces for life.

#### Characteristics of one who has learned to study:

1. He asserts his rights in intellectual matters.
  2. He believes in the richness of his own experience and that inspection of it will be rewarded.
  3. He cultivates mental self-respect and does not allow regard for others to weaken trust in himself.
  4. He says what he thinks, not what he thinks will please, what the book says, or what others think.
  5. He keeps the tentacles of inquiry functioning and formulates the ideas acquired.
  6. He keeps a day ahead of the instructor in outlining his work so that he can judge the value of what the instructor is giving in class.
  7. He welcomes tests, for he wants to know whether he is in a treadmill, with no guessing about the matter.
  8. He wants standards maintained in the course.
  9. He reviews from time to time, by use and otherwise, the valuable experiences that have already been mastered through study.
  10. He takes time to think over what he has learned and to talk it over.
  11. He has time for recreational study and a hobby.
  12. He is not any more a grind than our admirable football men are grinds. And as they have the respect of their most intimate friends, so has he.
  13. Because he has reduced to habit the mechanical processes of learning he can be trained in reasoning:
    - (a) in getting a wide experience in the field wherein he is to reason.
    - (b) in the matter of being cautious and waiting to examine all the facts, and
    - (c) in putting the conclusion to the practical test of experiment or experience.
 That is a goal we all desire.
  14. He gets a return whose value is in direct proportion to his investment. Usually he becomes a quick learner with four characteristics:
    - (a) the power of concentration.
    - (b) the ability to perceive significance (evaluation).
    - (c) the knowledge of what and how to organize.
    - (d) the sense of what to delete.
- Summary: abilities or skills necessary to efficient study:
1. To understand what is read. This necessitates a large meaning vocabulary and a knowledge of technical terms.
  2. To read rapidly.
  3. To read with a definite purpose in mind.
  4. To decide upon type of work needed and to adapt the attack to it.
  5. To vary rate of reading.
  6. To pick out facts relevant to purpose and to neglect the unimportant.
  7. To distinguish between main and minor points.
  8. To find central ideas and to group supporting points under them.
  9. To neglect unimportant points.
  10. To see relationships between parts and between parts and wholes.
  11. To advance his knowledge by groups of facts rather than by isolated facts.
  12. To supplement text with his own ideas.
  13. To ask questions continually of his reading.
  14. To grasp author's presentation.
  15. To reorganize author's presentation into one of his own.
  16. To assimilate knowledge by picking out parts profitable to him.
  17. To know what to memorize and how.
  18. To judge the soundness and general worth of statements.
  19. To keep an open mind and to reach conclusions only after a careful evaluation of facts.
  20. To summarize.
  21. To generalize his experiences.

22. To look forward to see whether facts and principles will be of later use.
23. To use the dictionary, reference books, index, table of contents.
24. To work at a high level of attention.
25. To know when he has mastered what he is studying.
26. To know value of title, signpost paragraph, topic sentence, summary paragraph, annotation, footnotes, italicized words, and paragraph headings.
27. To know value of illustrations, graphs, maps, tables, and diagrams.

#### Books on Mental Control, Studying, and Thinking.

- Allen, James—As a Man Thinketh.
- Brother Azarius—"On Thinking" in Phases of Thought and Criticism.
- Cavanaugh—Conquest of Life, Price of a Soul, Modesty of Culture.
- Conant—Tackling Tech.
- Dewey, John—How We Think.
- Earhart, L. B.—Training to Study.
- Kitson, H. D.—How to Use Your Mind.
- McMurry, F.—How to Study.
- Pinamente, J. P.—Art of Knowing Ourselves.
- Swain, G. F.—How to Study.
- Thomas, Frank W.—Training for Effective Study.
- Consult Reader's Guide under "Study".

Editor's Note: In Professor Confrey's article in the January issue of The Journal, three typographical errors should be noted: Read "Loveliness" for "loveliness"; "James's" for "James's"; and in the fourth division of section D, (page 364) "Collect the material excluding the unimportant" for "including the unimportant."

### MONUMENTUM HOMERI.

(Continued from Page 403)

always ambrosial through the gift of the gods. The myriad face of nature is there, yet nature is not the theme. The Iliad sings of war, and in the Odyssey, the salt and the spray, the spume and the swish of the sea makes merely the background for the thrilling adventures of Odysseus.

From the intensely dramatic descent of Apollo, so wroth in heart with Agamemnon "that the arrows rang upon the shoulders of the angry one", to the tremendous culminating scene in the death of Hector, the Iliad moves rapidly forward with varying dramatic power as the favoring gods come to the aid now of one side, and then of the other. It lures with all the interest of the story book, and arouses breathless wonder as to what the next page will bring. Further, it is an illustrated story. The combined artistry of narrator, painter, and dramatist moves rhythmically, measured and slow, or rapid as the subject demands, but always with fluent ease. As we turn the pages we linger lovingly over the simplicity and homeliness of this picture, the sweet, gripping pathos of another, the superb courage and manliness in a third, the beauty and holiness of friendship, or it may be patriotism of still another, all the while feeling more and more that the great interest in Homer is man. Clothed in the night of his blindness the author reveals in Elysian light those elemental things in man's nature, the emotions and the passions, through which man recognizes in every other man a brother. This it is that makes Homer as "universal as humanity."

With a few simple strokes Homer has sketched his pictures. There is nothing of the unusual in them, and yet what a world of meaning they present! Into the Parting Scene of Hector and Andromache, for example, he has gathered all the tears of all the partings between husband and wife, lover and loved one, that the tragedies of war have brought. The golden-headed Astyanax shrinking



at sight of the helmet is familiar enough to be any father's pride and joy. But only the artlessness of art can with complete success elicit smiles through tears. Again, in his last great picture when old King Piram kneels to kiss the hand that slew his son, we find ourselves unconsciously slipping to our knees because the hour is holy. Grief makes the world one. Even the inexorable Achilles would lift the old man from his knees.

As for Homer's women, a volume might be devoted to them, for certainly no other author, with the possible exception of Shakespeare, has given us a greater number of charming women. In Homer's day, life was lived in ways of simplicity, hence his heroines are very knowable, they are also very lovable. You take each in turn to your heart.

Undoubtedly Homer lived and has made Troy live in spite of the efforts of modern skeptics to disprove the existence of both. In this very matter, the archeologists have done the great poet acceptable service. Homer has addressed the understanding of man, and has, in a straightforward way, made a most effective appeal to the great heart of humanity. In his are a simple directness and fine nobility. Even the very commonplaces of life take on dignity and nobility and interest in his treatment of them. Amid the thousand beauties of his poems, one never loses sight of the saneness of outlook. For while the dawns are "rosy-fingered" the skies often grow angry with the red lightnings of battle. Foe meets foe with high hope in his heart, for he believes as does Hector, that the term of man's life is with the gods and that no man comes to his end before his time. Armies meet armies squarely, in face to face conflict, sustained under heavy odds by the thought that victory often changes sides, that cowards run more risk than the brave. The counsel of the Pplian orator, Nestor of sweet words,—“So act that none may feel ashamed to meet the eyes of other men” inspired the morale of the army, as “nothing too much” heightened their achievement in art.

In times as in men, there is a spirit that quickeneth. Homer's world was fashioned before neurasthenia, psychopathy, and the countless “isms”, darkened the rose in the dawn and let loose upon the world the scent of the clinic, until in almost every child of man is discovered “a special case”. And so we find the men of that heroic time very strong, brave, hopeful, healthy beings with the breath of gods in them, superior to all other terrestrial beings, which idea coincides admirably with the Christian idea of creation, “Omnia subjecisti sub pedibus ejus”.

Thus, the poems of Homer are something more than a hurtling of spears and a singing of arrows hard by the “swift ships of the Achaeans”. They are much more than the indifferent masterpieces of the ordinary nation. They served the Greeks as an “Enchiridion” of their faith, their traditions, their laws, and their early history. Small wonder that the schoolboy of ancient Greece learned them by heart. In view of their genuine, many-sided culture, we think Andrew Lang said well, “To love Homer is a liberal education”, and again “if Greek is to be dismissed from the schools, not the least of the sorrows is English ignorance of Homer.

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## COMPENDIUM OF ACADEMIC RELIGION.

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Ninth Article of the Series.

By Sister M. John Berchmans, O. S. U.

#### WORK OF SANCTIFICATION; WORSHIP; SACRAMENTS (Outline Only) DEVOTIONS, PUBLIC AND PRIVATE.

One of the four marks by which the true Church is known is Holiness.

##### In What the Church is Holy.

1. It is holy in its Divine Founder Jesus Christ.
2. It is holy in its object, which is the sanctification of its members.
3. It is holy in its doctrine and sacraments, which are the means to sanctify its members.
4. It is holy in the eminent holiness of many of its members in all ages.

St. Paul says in 1. Thess. IV. 3, "For this is the will of God, your sanctification." Since God wills our sanctification in His Infinite Goodness and Justice He has left in His Church the means wherewith to become sanctified; namely, prayer and the sacraments.

##### Definition of Worship.

Worship is the sum of those means by which we are to honor God and sanctify ourselves.

##### Means Included in Worship.

1. Prayer.
2. Sacraments.
3. Holy Sacrifice of the Mass.

Prayer and the sacraments are two great means by which we can render to God the homage of adoration and thanksgiving that are rightly His, and they are also the ordinary means of obtaining grace, without which sanctification is impossible.

##### Holy Scripture Texts Proving the Necessity and Efficacy of Prayer.

"Amen I say to you, if you ask the Father any thing in My Name, He will give it to you." St. John XVI. 23.

"Whatsoever you shall ask the Father in My Name, that will I do; that the Father may be glorified in the Son." St. John XIV. 13.

"Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you." St. Matt VII. 7.

"Watch ye and pray that ye enter not into temptation." St. Mark XIV. 38.

"You ask, and receive not, because you ask amiss." St. James IV. 3.

"Without Me you can do nothing." St. John XV. 5.

"Pray without ceasing." 1. Thess. V. 17.

You shall, therefore, pray in this manner, 'Our Father who art in heaven.' St. Matt. VI. 9.

##### Teaching of the Fathers and Doctors of the Church on Prayer.

1. "God grants the first grace without any cooperation on our part, such as vocation to the faith but He grants the other graces only to those who pray." St. Augustine.

2. After baptism, we need continual prayer in order to enter heaven." St. Thomas.

3. "Man prays, in order to merit to receive what from all eternity the Almighty has decreed to grant him." St. Gregory.

4. "We can not be saved without grace; but ordinarily God grants His grace to those only who pray." St. Liguori.

5. "As rain is necessary that plants may live and be refreshed, so prayer is necessary for the preservation of the life of the soul." St. John Chrysostom.

6. "Final perseverance in grace is obtained by perseverance in prayer." St. Augustine.

7. "Perseverance is not a simple grace, but a chain of graces, to which on our side we correspond with a chain of prayers. If we cease to pray, the chain is broken, and we are lost. He who prays will most certainly be saved, and he who does not pray will most certainly be damned." St. Alphonsus Liguori.

##### Kinds of Prayer.

Public Prayer.  
Private Prayer.

##### Definition of Public Prayer.

Public Prayer is that which is offered by the ministers of the Church and the faithful lawfully assembled, or even the ministers alone, acting in the name of the Church, and as delegates of the whole body.

##### Efficacy of Public Prayer.

It is the most excellent and the most efficacious of prayers, because it is offered in the name of the Church, the Spouse of Jesus Christ, and to it the words of Our Lord specially apply, "Where two or three are gathered together in My Name, there am I in the midst of them." St. Matthew XVIII. 20.

##### Divisions of Worship.

Public or Liturgical Worship.

Private Worship.

##### Definition of Public or Liturgical Worship.

The word Liturgy comes from two Greek words, "leitōn", meaning "public", and "ergon", meaning "work", therefore a public work or rite.

Public or Liturgical worship is that which is rendered in the name of the Church, by her authority, and in the manner prescribed by her.

##### Necessity of Public Worship.

1. Man, being composed of body and soul, owes to his Creator the homage of both internal and external or bodily worship. St. Paul says, "For with the heart we believe unto justice; but with the mouth, confession is made unto salvation." Romans X. 1.

2. The constant and universal practice of men has been to meet together in certain consecrated places, to perform duties of religion towards God.

3. Without public worship, religion would quickly disappear from society and be lost by men.

4. By public worship we lead others to God, by the force of good example.

##### Holy Scripture Texts, the Basis of Public Worship.

1. "My house shall be called the house of prayer." St. Matt. XXI. 13.

2. "In the churches I will bless Thee, O Lord." Psalm XXV. 12.

3. "And they were always in the temple, praising and blessing God." St. Luke XXIV. 53.

4. "Where two or three are gathered together in My Name, there am I in the midst of them." St. Matthew XVIII. 20.

##### Public Worship Includes.

1. Holy Mass.
2. Divine Office.
3. Processions.
4. Benediction of the Blessed Sacrament.

##### Definition of Private Worship.

Private worship is that which lacks any one of the conditions requisite for public or liturgical worship.

##### The Holy Sacrifice of the Mass, the Greatest Act of Public Worship.

1. It is the same sacrifice as Calvary, for in both Christ is Priest and Victim.

2. It is a sacrifice of glory and adoration.

3. It is a sacrifice of praise and thanksgiving.

4. It is a sacrifice of expiation and satisfaction.

5. It is a sacrifice of petition and impetration.

6. It is offered to God alone, because it is preeminently the act of adoration.

##### Meaning of "Mass of the Blessed Virgin", "Mass of Saint Peter".

The expressions, "Mass of the Blessed Virgin", Mass of Saint Peter", mean that the particular Mass in question is celebrated in commemoration of the Blessed Virgin, or of St. Peter, but not that the Mass is offered to them, for Mass can be offered to God alone.

##### Fruits of the Mass.

1. General fruit, which is for the benefit of all the faithful, whether living or dead.

2. The less general fruit, which is for the benefit of all those who assist at the Holy Sacrifice, or concur in its celebration, as by serving Mass, or by supplying ornaments, lights, hosts. This fruit depends on the devotion of the faithful, who by their assistance or cooperation, become in so far co-sacrificers.

3. The special fruit, which benefits those for whom the Holy Sacrifice is celebrated.

4. The very special fruit, which is received by the celebrant himself.

N. B.: A study of the Mass in detail belongs to the

Course marked out for the Fourth Year Religion. The following section on the Sacraments is merely a study of the sacraments in outline, as indicated in the Course for the First Year.

### THE SACRAMENTS.

#### Definition of Sacrament.

A sacrament is

1. an outward or visible sign
2. instituted by Christ.
3. by which invisible grace is imparted to the soul.

The sacraments operate grace by their own virtue, "ex opere operato", in virtue of the sacramental act itself, not in virtue of the acts or disposition of the recipient, or of the worthiness of the minister. The sacramental rite itself is the cause of grace.

The Council of Trent declares that there are seven, and only seven sacraments instituted by Christ.

**Division of the Sacraments, as to the Dispositions of the Recipient.**

1. Sacraments of the living.
2. Sacraments of the dead.

Sacraments of the living are those which increase grace in the soul, which is alive with the life of sanctifying grace.

Sacraments of the dead are those which give the life of grace to those who are spiritually dead.

#### Sacraments of the Living.

1. Holy Eucharist.
2. Confirmation.
3. Extreme Unction.
4. Holy Orders.
5. Matrimony.

#### Sacraments of the Dead.

1. Baptism.
2. Penance.

#### Division of the Sacraments as to their Repetition.

1. The Sacraments that imprint a permanent and indelible character, and therefore can **not** be repeated.

2. The Sacraments that do **not** imprint this indelible character, and therefore **can** be repeated.

#### Sacraments that can be Received only Once.

1. Baptism.
2. Confirmation.
3. Holy Orders.

#### Sacraments that May be Received More than Once.

1. Holy Eucharist.
2. Penance.
3. Extreme Unction.
4. Matrimony.

#### Essential Elements of a Sacrament.

1. Matter.
2. Form.

#### Definition of MATTER of a Sacrament.

The matter of a sacrament is the sensible element or exterior act.

#### Kinds of Matter.

1. Remote Matter.
2. Proximate Matter.

The Remote matter is the sensible object considered in itself, and without any reference to it becoming a part of a sacrament, as water, oil.

The Proximate matter is the application of the remote matter, or sensible object to the subject of the sacrament, as, the proximate matter of Baptism is the water poured on the head of the person, at the same time that the words, or form are pronounced.

#### Definition of Form of a Sacrament.

The form of a sacrament consists in the words pronounced by the minister when he applies the matter. To constitute a sacrament, the form must be united to the matter, and the same minister must join the matter with the form in the same subject.

**Sacraments Whose End is the PERFECTION of the INDIVIDUAL.**

1. Baptism.
2. Confirmation.
3. Holy Eucharist.
4. Penance.
5. Extreme Unction.

#### Sacraments Whose End is the PERFECTION of SOCIETY.

1. Holy Orders. 2. Matrimony.  
The sacraments produce two kinds of grace, sanctifying grace and sacramental grace.

Sanctifying grace, or that grace which is a supernatural gift of God rendering the soul pure, holy, and pleasing to him, is given in Baptism, and also in the sacrament of Penance by taking away mortal sin where it exists.



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## MUSICAL RHYTHM.

By Rev. F. Jos. Kelly, Mus. D.



Rev. F. Jos. Kelly

Rhythm has been defined in general terms as "measured flow" and it is doubtful if there has ever been a more perfect definition given of it. Not only a "flow" but also a "measured", and in this we have an element of most unexampled complexity. Without rhythm, music would be exercise; absolutely no influence upon its hearers. Therefore the first and most indispensable asset of the art of music is what is called Rhythm. Every musical ideal is possessed with a certain rate of pulsation. Pulsation has in it all the elements of rhythm in miniature; that is, a pulsation in music arises generally, not from accents perfectly effected, but from the periodic beginning of tones at a certain frequency. Pulsation at a given rate, which underlies all measured music, is effected by means of having a preponderance of tone-beginnings upon the beat. Tone-beginnings in a piece are so planned as to outline the real pulsation. This is effected by having some of the voices outline this pulse motion, and that with such distinctness, as not to be overlooked.

From the very beginning, the music student should receive systematic training in the appreciation of rhythm. The chief factor in determining rhythm in music is a regulatory recurring accent. The point at which it is advisable to make use of the visual representation of rhythm by means of notes, will depend upon the general course of study pursued by the student. The best results will be obtained if no reference to notes is made until the ear has been well trained in the discrimination of both tune and pitch relations. The sounds should be the all important objects of study. When the relations of the tones are understood, the significance of the written symbols can easily be made plain. When the subject of the written notes is introduced, the questions of pitch and rhythm should be considered separately at first. Then as each succeeding complication in the matter of pitch is touched upon, the rhythm of the example used should be perfectly simple and vice versa.

Musical rhythm has first of all, as a means of measurement, accent recurring periodically; but there is, in musical rhythm, another element, that of floating or grouping in time. It is elastic, a measurement of time intervals so true, as to produce the impression of exactness, and yet at the same time, to have a certain elasticity and room for emphasis. A considerable part of the floating effect of music lies in the sustained pitch, which in place of vanishing by a fading intonation upwards or downwards, finishes at the same vibration rate as it began. Rhythm has the tendency to form out of the smallest rhythmic groups, larger groups, multiples of these; and out of these still larger groups, multiples of the next grade smaller, and so on up to the longest rhythmic groups we have; namely, the period groups or forms. Further en-

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largments are due to the development of new groups, with characteristic movements and motives of their own.

Appreciation of the various effects of rhythm is not dependent entirely upon a realization of rhythmic progression by means of the difference in duration of successive sounds and relations of pitch as involved in melody and harmony. The sense of measure itself, that power by which the student recognizes the element of periodicity in its various manifestations in music, has something to do with the determination of phrase limits. A full developed sense of measure must then be held to involve the power to recognize not only groups of beats having one strong accent in each group, but also groups of bars. By the term recognition is meant a real aural perception of difference of effect in bars or in phrases of different length, as measured in beats or in bars respectively. The element of periodicity in music and the element of progression are in very close cooperation in the production of the many and subtle rhythmic effects to be found in the art of music.

"Rhythm is the periodic autility in motion, that is to say, wherever there is motion in which there is a recurrence or design, there is rhythm." Now music is the art which consists of rhythmic motion combined with tone, and therefore to see what rhythm in music is, we must observe the ways in which recurrence in motion may take place. This may happen in a balance of phrases and sections, in the rise and fall of melody, in a motion to and from a central point called the key-centre. The rhythm of corresponding phrases owes its origin to the fact, that it is natural for mankind to group sounds into small sections, and to group sections into larger divisions. Without such grouping, there could be no art of music as we have it, for there could be no design or recurrence. And so we get groupings of beats making bars, and grouping of accents making phrases. The number of accents in each phrase is not a fixed thing. The easiest phrase to understand is the one that has in it four strong accents. The length of a phrase depends upon the effect to be produced. The grouping of a large number of accents might make the effect unintelligible, but as long as the music can be comprehended, the number of accents matters little.

Again, rhythm appears in music in a rise and fall in melody. This rise and fall is never exact, but is used with variety. The rhythmic nature of this effect is evident, for the design shows itself throughout. Many of the most beautiful melodies of the great composers, owe their effect to the subtle use of this rise and fall. In such cases there is not much time variety, for the essential feature is not one of time, but of rhythmic movement up and down. Hence we get a new feature of melody, producing quite new effects. Finally, the rhythmic principle appears in music in the motion to and from a central point called the key-centre. A key-centre is the principle point of repose, formed by the insistence on a tone, on an accented beat, and by the approach to the tone from below by a semi-tone. We find that the principle of a key-centre, to and from which motion is made, was strongly insisted upon by the composers to whom we owe our

types of form. A feeling of a key-centre is essential, otherwise there can be no sense of rest or finality at the conclusion of a work. The rhythmic principle of motion to and from a key-centre is absolutely essential to the art of music.

The supreme interest to the student of music lies not so much in observing the number and variety of the rhythmical formulae, as in noting the methods, by which composers have established their rhythms. It is in these latter that the vitality of rhythm is determined. By these, the rhythmic sensitive person recognizes the genius. Professor Dickinson says: "Composers who have pushed the art of music onward, have done so by enlarging the sources of rhythm, and producing works which were beyond the ability of most of their contemporaries to grasp with intelligent satisfaction." Just how that enlargement comes about by readjustment, substituting the elusive for the obvious, the indirect for the direct, the complex for the simple when occasion permits, is essential to an understanding to the progress of music.

The question of rhythm in music is bound up with that of form. There can be no form without rhythm, and the stronger the innate rhythmical sense of the composer, the freer will his form become. That is to say, the rhythmical repetition of accents, periods, etc., instead of being precise copies of each other, will exhibit marked variations, while still preserving rhythmic balance. The superiority of folk music in the matter of rhythm, is due to the natural rhythmic instinct which is common to all men. The sense of rhythm arises from the general appetite for exercise, and the desire for exercise; according to Herbert Spencer, it is "the surplus vigour in more highly evolved organisms, exceeding what is required for immediate needs, in which play of all kinds takes its rise, manifesting itself by way of imitation or repetition of all those efforts and exertions which were essential to the maintenance of life."

The fundamental principle of rhythm, is the making of a succession of sounds comprehensible to the human understanding. This refers not only to musical sounds, but to sound of every kind. The regular or irregular tramp of a footstep causes us to recognize that some one is approaching before we see him. The orator drives home the points of his argument by carefully measured sentences. The poet charms us by the regular flow of his cadences. The poetry of motion is the physical realization of rhythm, which is common to the sonorous arts and to the art of movement as exhibited in dancing. In music, we get more variety and more complexity of rhythm than in any other art. "Poetry has no parallel in this respect to compare with Beethoven's Ninth Symphony or with the music of Wagner's *Tristan and Isolde*." The overlapping of rhythms to any serious extent is impossible in anything but music.

Rhythm is the life and soul of music. This being the case, the future of the art depends upon the development of rhythm, and the increasing mastery and subtlety with which composers shall employ it. If the art of music is to progress, and it must either do this or recede, as nothing on earth is permanent, the development of its rhythmical possibilities will be at least of equal importance with that of harmony and melody, and will open up new paths for the composer's ingenuity. Modern composers are awakening to this fact, and the student will find frequent traces thereof, from Brahms down to the present day. The teaching of rhythm until very recently, has been somewhat neglected, and we therefore find that the sense of rhythm of many students has not been developed in the same measure as their musical knowledge and technique.

### QUOTATIONS FROM THE WRITINGS OF SAINT THOMAS AQUINAS.

By Sister Margaret, O. S. D.

July 18, 1923, was the sixth hundredth anniversary of the canonization of Saint Thomas Aquinas, the patron of Christian Schools. To commemorate the event Pope Pius XI issued an encyclical letter extolling the virtues of the great Dominican Doctor and calling upon the Catholic youth of the world to range themselves under the banner of the Angel of the Schools.

The following are a few quotations from the writings of Saint Thomas Aquinas:

"Nothing created has ever been able to satisfy the heart of man. God alone can fill it infinitely."

"The highest position, the noblest profession, is that of a man who instills truth in his fellow men, and who, by elevating them brings them nearer to God."

"Idleness is the devil's fishhook, on which any bait is tempting."

"Christ was raised to the glory of the resurrection, because charity and obedience had humbled Him to the death of the cross."

"If you wish to raise a lofty edifice of perfection, take humility for your foundation."

"Teaching is imparting knowledge to the mind of the pupil by causing him actually to know that which before he had only the capacity to know."

"The principal cause of happiness is not from an external agent, but from an internal one; the external agent is the means which the internal agent makes use of to produce the desired effect."

"It is not well to make things too easy for students; if the mind of a pupil is not called upon to digest and assimilate the food administered by the teacher, the knowledge will be like water poured into a sieve."

"He who possesses the most charity, will see God the more perfectly, and will be the more beatified."

"A religious without prayer resembles a soldier without arms."

Theodora, the sister of Saint Thomas Aquinas, asked her holy brother to tell her how to become a saint. He replied with a single word ("Volle") resolve.

"Love always precedes hope; for good is never hoped for unless it is desired and loved."

"Friendship with Christ, which is charity, is impossible without faith."

"God loves more the contemplative life, since He preserves it longer. For it does not end, as the active life does, with the life of the body."

"Counsel prevents us from being impetuous, which is necessary in the present life."

"The fear of God strengthens the mind with the meat of hope for the future."

"When a man is confirmed in poverty of spirit and meekness, no persecution will induce him to renounce them."

"Man attains to excellence and abundance of good things only in the service of God."

"To make peace either in oneself or among others, shows a man to be a follower of God, who is the God of unity and peace."

"The more intense the habit of virtue is, the greater one's pleasure and readiness in making use of it."

"Whoever is brave is patient."

"It is not given to man upon earth to think of God at all times. This is reserved for heaven."

"Charity is the one abiding gift which never falls away. God is charity."

"The highest charity is that of such as embrace and keep the counsels of perfection, by professing voluntary poverty, perpetual chastity, and entire obedience."

"All are in a state of perfection who follow the Master out of love."

"God alone can fill the heart of man, therefore in God alone does man's happiness consist."

"Humility draws a man near to God."

"It is impossible to find happiness in created goods, for the state of blessedness exacts that all longing cease."

"In order to do good deeds, it matters not only what a man does, but also how he does it."

"Theology is of all human sciences the highest. It excels all others, not in this or that point only, but it is simply above them all."

### TEACHING "THE IDYLLS OF THE KING".

(Continued from Page 400)

get the artistic perspective which such a work demands. We must take the parts in their proper proportions. Like any other picture, it has its coloring, its lights and its shadows, massing effects here, softening its points there, with its foreground and its background, yet the whole breathing the same organic inspiration. We must not look for an allegory in every passage, a symbol in every line, a mystery in every syllable, a hidden meaning in every image. . . . While detail and incidents serve the purpose of the main idea, illustrate and embellish the action and development of the argument, they are not to be taken for the essence of the movement nor emphasized to a microscopic magnitude." (pages 16, 17.)

**Character Comparisons.** A better understanding of the Idylls as a whole and in their parts will be reached if the pupils are encouraged to compare characters alike in certain respects yet different in others. Thus we have in Gareth, in Percival, in Lancelot, in Galahad, in Arthur himself, varying degrees and kinds of men who strive after ideals. What have they in common, and in what manner do they differ one from another? Thus in the women of the Idylls we have exemplifications of charm and influence. How is that charm and how that power revealed in the Queen, in Lynette, in Enid, in Percival's sister, in Vivien, in Elaine? And how do the characters in "The Idylls of the King," both men and women, compare with corresponding characters in other poems, in fiction and in modern life?

**Words of Wisdom.** A property of all great literature is its pithy embodiment of human experience. Dante, Shakespeare, Vervantes, Moliere are rich in apt and quotable verbal nuggets of time-tested practical wisdom, in sparkling and profound distillations of life and thought. Wise is the teacher who encourages his pupils to garner such precious fruitage from the pages of Tennyson, to ponder them, to learn them by heart, to apply them to daily tasks and duties. The Idylls furnish numerous examples. One such is Arthur's assurance that

"More things are wrought by prayer  
Than this world dreams of"; (The Passing  
of Arthur.)

another is the mystic admonition which came to Lancelot in the lion's grip:

"Doubt not, go forward; if thou doubt, the  
beasts  
Will tear thee piecemeal"; (The Holy Grail.)

and still another,  
"His honor rooted in dishonor stood,  
And faith unfaithful kept him falsely true."  
(Lancelot and Elaine.)

**Theme Subjects.** While the Idylls are being studied they should furnish most of the material for the written and oral composition exercises of the class. Many theme subjects will be suggested by the class discussions of the poems. Representative subjects are here suggested.

Is King Arthur "too good to be true"?

Why Mallory's version is (or is not) preferable to Tennyson's.

Some Lynettes I have met.

Members of religious orders as Knights of the Round Table.

The happy ending and the Idylls.

A dramatization of one of the Idylls.

Queen Guinevere and Lady Macbeth.

Bedivere and the "fidus Achates" of Virgil.



# TRAINING FOR LIFE.

By Rev. Edward F. Garesché, S. J.

## Drifting With The Current.



Rev. E. F. Garesché, S.J.

Between life at school and life in the great world outside, there are some very sharp differences. Catholic school life is sheltered, is orderly, is moved and motivated by the spirit of Christ. Life afterwards, when school is over, must be lived in a very different atmosphere, of worldliness with all that odious term implies, of struggle against enemies within and without, of distractions and preoccupations more intense and insistent than any other age ever knew. The child who leaves school, to become a man or woman in an instant, must have been carefully prepared indeed and strongly fortified if he or she is to continue harmoniously the development begun at school. If this process of preparation and fortifying has not been thoroughly done, then in one way or another the world and the flesh and the devil will have their way and the good influence of school will melt under their converging heat and flame.

To train the child for life must be therefore a principal aim for every Catholic teacher. Not alone the getting of lessons or the passing of examinations, or the accumulation of credits, is the chief purpose of school. These things are inevitable and will be accomplished in any event in any school nowadays. But character training in preparation for life is a more subtle and difficult thing and may easily slip from notice in the midst of other preoccupations. The most devoted teacher, unless he or she is forever vigilant upon this point, may be doing less than is necessary to shape and strengthen the resistance of the child to future temptations, to build up and confirm his personal firmness or resolve to do well in the face of temptation.

We know with much clearness just what sort of society, what conditions of temptation, distraction, preoccupation, worldliness, vulgar and evil amusements, bad reading, dubious association, await the majority of our pupils at the door of the school. It is notably more difficult for youth to keep itself free from contaminations of one sort or the other than it was in the last generation. Manners seem to have changed for the worse. The relations of the sexes are free to a fault. Laxity of customs and fashions has swung to the reach of the pendulum. With all this there are compensations of course, but the fact remains that temptations are more frequent and acute than they were thirty years ago. We need to cultivate then, an even stronger fiber of moral resolution in our graduates to keep them safe in such environments and enable them to carry out in real life the principles and teachings we gave them while at school.

It will be well to consider in this connection whether our present method of training leaves anything to be desired in the way of fortifying our pupils against one of the greatest of temptations



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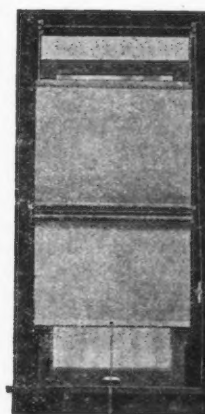
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which they will meet in after life. I refer to the temptation to yield to what we call human respect. At school public opinion, human respect, flow in the right direction. The influences brought to bear upon the child by the opinions and incitements of others, urge for the most part towards goodness. The child feels the influence of devoted teachers, expecting and desiring him to be studious, moral, obedient, virtuous. The public opinion of his little circle would be outraged by any gross sin. He has only to drift with the current of public opinion, to follow the instinct of human respect and all will be well with him for the time being, because he is under so many good influences.

If a child, for seven years or more of school, grows used merely to yielding to public opinion and following human respect, if, besides, his natural character is weak and easily influenced, if he is never made to cultivate a sturdy will and a power of resisting human respect when it turns in the wrong direction, may there not be danger in this mode of training? May there not be peril that the same passive acquiescence which guided him aright during school may sweep him onto the reefs of evil-doing when he has left school and finds that same current of the influence and opinion of those about him turned in the direction of worldliness and evil?

While the stream flows placid and fair between sunny banks and in safe and pleasant places, the oarsman may yield to the current and be carried on without labor. But unless some previous exercise has taught him to ply a sturdy oar when the rapids threaten and the stream grows wild, he will be carried onto the rocks and dashed over the falls by the same strong current which bore him so pleasantly through the upper reaches of the stream.

We should prepare, therefore, for our pupils, deliberate exercises in the contempt of human respect when it becomes an obstacle to well-doing, in personal choice, initiative and self-sacrifice. These exercises must be suited to the capacity of the student, must fit in well with the exercises of school. They must have some quality of persistence, or they will have little effect in forming character. They must not impose too great a burden on the teacher, or they will not fit in with the other severe demands of school life.

Rightly understood and properly organized, the Sodality of the Blessed Virgin, affiliated with that of the Roman College, offers a means of training in this regard which is extraordinarily effective. Did our earnest and hard-working Catholic teachers realize fully what possibilities are inherent in this society they would utilize it to far greater effect for the foundation of character. At present, so far as we know, it is rather the exception to find such a Sodality in the primary schools developed to its full efficacy for character training.

The usual activities of school are characterized of necessity by strict discipline and exact regulation. These, of their nature, do not tend to cultivate initiative nor personal autonomy. If they are submitted to in an active and willing spirit, they strengthen the character. If bowed to in passive acquiescence, they rather form a habit of submission than of active effort. Hence a child of naturally weak character, becoming used to submit to discipline passively, is not trained thereby for active resistance to evil influences afterwards nor to the

carrying out of personal resolves against the temptations and distractions of after life.

But in a Sodality the wise director will find the widest opportunity to cultivate precisely these elements of character. There, the pupils may safely be given a wide range for whatever originality of disposition, initiative, capacity, they may possess. They can be allowed to carry on little enterprises "on their own," as the phrase is, without danger to the ordinary discipline or regular order of school. The Sodality with its sections, each busy with a different department of activity, may be a real training school for the spirit of initiative and personal effort. Experiments may be tried and fail without any harm being done. The students may be given charge of small activities and allowed to succeed or fail as their efforts determine without any bad results either to themselves or the school.

Add to this that the very undertaking and carrying out of such activities, is in itself, an effective training in going against the current and acting in despite of human respect. To come forward and volunteer for some particular devotion or good work always involves a certain conquest of false shame, a certain resistance to false diffidence. It is a real exercise in initiative and decision. It gives the pupil an opportunity for quite spontaneous choice between offered activities. It brings into school life a whole series of choices, resistances, perseverances, quite disassociated from class and daily discipline. In other words it is a real training for after life and it introduces into the period of training many of the problems, conditions, difficulties, even which the future man or woman will meet beyond the doors of school.

Clearly it is no easy matter to organize such a Sodality, to make it not merely a devotional exercise but a true organization, where devotion to the Blessed Virgin is used as a means for cultivating a real interior spirit, a life-long fervor of Catholicity of such a sort as will spontaneously overflow in good works. Any organization requires effort for its continuance, but to get children while at school to take a real and personal interest in definite good works, to make them show initiative and perseverance, to leave them a certain degree of freedom and choice and responsibility, while at the same time, directing them as need arises, all this is especially difficult. Only the extraordinary need of some such element in our training, and the great results which will come afterwards can nerve the Sodality director to such an effort.

It is easy enough to assemble the children once a week or once a month for devotions, but it is difficult to organize them into sections, one for the help of the Missions, another to gather and distribute Catholic magazines and papers for the city institutions, another to promote good reading, whose members pledge themselves to read each month a pious book, another, the section of Our Lady's Messenger, to run errands for the Sisters and the pastor, another, to promote the work of the Knights and Handmaids of the Blessed Sacrament. Any or all of these sections directly train their members in personal effort, self-sacrifice, and the disregard of human respect so far as this runs counter to pious effort. In other words the children learn through small exercises to row against the current of selfishness, human respect, sloth and all

the other natural tendencies which after life would encourage and which make havoc of the teachings and principles of school life.

Besides, there are always, in any group of children, some who by nature are fitted for leadership, have some capacity for direction and need training and responsibility so as to develop these admirable gifts. The ordinary routine of class gives some opportunity for this training, but Sodality work as we have conceived it, is endlessly richer in such chances. The mere fact that Sodality work is spontaneous, is done outside of school, has a resemblance to the sort of work which lay folk can do afterwards, makes it a very effective means to introduce the child to the same kind though not the same degree of effort which will be offered it afterward in the ranks of the lay apostolate. A little thought will enable any teacher of experience to develop this consideration of the practical worth of Sodality work as a preparation for after life and a training in rowing against the current of human respect, and of selfishness and worldliness.

Another element in the school Sodality which makes it eminently suitable for training for after life, is the fact that Sodalities exist everywhere, in parishes throughout the land, and that new ones are continually being organized as new parishes develop. If then, while at school, the pupil develops a practical loyalty to the Sodality, and gains a thorough impression of its active purpose to organize the lay apostolate, then when he goes from school he will find ample opportunity to associate himself with Sodality work in one form or another and thus to continue without a break the good works which he has learned and practiced at school. If the Sodality exists where he goes to live, then he can help to build it up and complete its organization. If it not yet found there, he can suggest and aid its establishment.

We have alluded already to the lack of continuity now complained of in our system, by reason of which a pupil who leaves school is thrown into life without any further organic connection between his present life in the world, so different and so difficult, and his former life at school, so ordered and in comparison so easy. School, with its good influences seems at once to fall far behind and in the distance. A new set of duties, responsibilities, interests enter the young life and with them come likewise a new series of distractions, temptations, allurements, which tend to obscure and blur the training received at school.

We should keep a strong, effective hold upon our pupils just at the time when they are quitting school and going out into the whirl of life. With well-organized Sodalities in the schools themselves, we can train the pupils to loyalty, character, the spirit of perseverance, the habit of rowing stoutly against the current. We can impress upon them that "once a Sodalist, always a Sodalist," that they have entered while at school a lifelong chivalry of devotion and honor to the Blessed Virgin. Then, by means of well-organized Sodalities in the parishes, we can take hold of our new graduates, introduce them to life, keep them in training for resisting human respect and conquering worldliness and so save many who now fall a prey to the world, the flesh, and the devil and lose the precious fruit of their Catholic education.

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### "THE PASSION PLAY."

#### America's Only Oberammergau.

The Passion Play, which is presented each lenten season in Union Hill, N. J., was founded in the year of 1915 by the Rev. J. N. Grieff, who, since February, 1884, is Rector of Holy Family Church in said town.

Shortly after the World war broke out, Father Grieff believed the time opportune for the establishment of a permanent Passion Play in North America because there was a longing for something lasting in Passion Play dramas. It was essential, therefore, to get up a play that would be received by the public as the American expression of reverential portrayal of the sufferings of the Son of God. If he were to stage a real Passion Play, it must be wholly and exclusively such; no intermingling of unwritten, not of the gospel matter, no flights of imagination, but the truth as narrated by the Holy Apostles, and presenting the speaking figure of our Lord. And as the Oberammergau of the American continent, this Passion Play is produced in the spacious Passion Play auditorium at Union Hill, N. J.

Passion Plays have for centuries appeared in varied forms in many parts of the world. The subject has had a wonderful fascination for all races. It has intrigued the fancy and stirred the imagination of men of genius, and carried an irresistible appeal to persons in the humbler walks of life. In the middle ages there were rude representations in dramatic form of religious plays. They were variously named, Miracle, Morality and Mystery plays. From the 12th century when mystery plays were founded, to the present time the subject of the Passion of our Lord has been a theme that cast a spell on men and women endowed with exceptional mental and spiritual power, and in the plays they produced they gave expression to the thoughts that stirred their souls.

The most famous of European Passion Plays is that presented every ten years at Oberammergau, in Bavaria. In 1633 a plague broke out in this mountain village which caused much desolation. In such distress, the pious peasants made a solemn vow to perform every ten years a play representing the Passion of Christ, if delivered from the terrible plague. "The Man of Sorrows" heard their prayers—the plague disappeared—the Oberammergauer lived up to their vow—and produced every ten years a Passion Play which is famous the world over.

Union Hill, in the state of New Jersey, in the United States of America, has produced a similar play, right at the gate of New York City. The tenth consecutive season being now at hand. In this "The Passion Play," you will see the most complete and remarkable spectacle ever staged in this country. It is not a miracle, morality or mystery play, but is based in its entirety on the gospels as narrated by the Holy Apostles. The sacred text is closely followed from beginning to end, and the wonderful story unfolds itself with dramatic and soul-stirring force up to the awful climax of Calvary. Here, and here only, do you see the Lord and Saviour of mankind presented as a living, visible, audible personality; the supreme figure of the divine tragedy. Here the Son of the living God speaks and you hear Him; moves and you see Him; frowns, and you understand the meaning; gesticulates, and is understood. He is never lost to view. You see Him on the Mount of Olives; before the high priests of Judea; in the court of the Roman magistrate, Pilate; at the throne of Herod; entering into Jerusalem on the day everafter known as Palm Sunday; meeting Judas at the Holy Table. In this spoken tragedy you see Him carrying the Cross to Calvary; accepting the pious comfort of the woman, Veronica; meeting His Holy Mother; stretching His blessed hands and feet on the wood of the Cross. To our mind, these wonderful scenes make "The Passion Play" noteworthy, for it has been said that the effect on the audience by the wonderful staging of this portion of "The Passion Play" alone is worth going hundreds of miles to see. It is truly the only Passion Play on the American continent presenting the speaking figure of our Lord.

There are over 100 people in the cast, and over 200 people are necessary to participate in the production, and not one of the players is a professional actor. All of the players are members of the Church of the Holy Family in Union Hill, and are trained for their various parts under the personal direction of the Rev. W. Heimbuch, who is the official coach since 1919. The stage settings are the last word in colorful beauty, a faithful duplication of the actual scenes where the plot is laid. The gorgeous costumes

are historically and sartorially correct, and each a true representation of the character whose part is portrayed. This rich collection of costumes, enlarged and improved year by year, is the work of the good ladies of the parish, the creation of which they have every reason to be proud of. The beautiful lighting effects under the direction of Mr. Fred Asles, and the impressive music under the leadership of Mr. Fred Voelpel, tend to impart an atmosphere of peace and reverence, and add much to the beauty of the various scenes.

The play was written by the Rev. Emile Juville, Ph.D., a former assistant of the Church of the Holy Family. It was translated from Dr. Juville's German text by Father Grieff. The first performance was given during the lenten season of 1915, under the stage direction of the Rev. A. Auth, another assistant of Holy Family Church and now Rector of St. Mary's Church in Secaucus, N. J. The play has been produced each lenten season since that time with continual increase in attendance, and we are approaching the 10th consecutive season. Each year brought new pilgrims from near and far, so much so that our spacious auditorium, which only two years ago was transformed with great expense into a modern play-house, has become almost too small. If pilgrims from all parts of the Union continue to overcrowd the house, a new and larger auditorium will have to be erected on the spacious Church grounds. That would be a triumph indeed for the propagation of the devotion to the sacred passion of our Lord Jesus Christ in the U. S. A.

The net proceeds of the play will be devoted to charity. During the past nine seasons these proceeds were given to foreign and home missions and the unfortunate war sufferers in Europe. Up to the present time the net proceeds were not so very large, but as soon as the play commands national patronage, we will be able to give to charity on a big scale.

The entire production consists of: Six historical and spectacular scenes. It is not a motion picture.

#### ACT 1.

- Scene 1. Council Room of Caiphas, the High Priest.
- Scene 2. Mount of Olives, Garden of Gethsemane.
- Scene 3. Council Room of Caiphas, the High Priest.

#### ACT 2.

- Scene 1. Courtyard of Pontius Pilate.
- Scene 2. Palace of King Herod.
- Scene 3. Courtyard of Pontius Pilate.

#### Ten Soul-Stirring Tableaux.

- 1. Christ's Triumphant Entry into Jerusalem on Palm Sunday.
- 2. The Last Supper.
- 3. Jesus is laden with the Cross.
- 4. Jesus falls beneath the Cross.
- 5. Jesus meets His Mother.
- 6. Veronica offers Veil.
- 7. The Crucifixion.
- 8. Jesus in the arms of His Mother.
- 9. Jesus Entombed.
- 10. The Resurrection.

The acting time is two and one-half hours.

### MOTION PICTURES AT THEIR BEST.

The possibilities of the cinematograph in a beneficent direction never have been more felicitously demonstrated than in the film entitled "The First Acts of Pius XI," an opportunity to view which is about to be offered to motion picture patrons in all parts of the United States. The happy thought which led to the making of this film is attributed to the Holy Father himself, who suggested that the taking of photographs during the progress of the Eucharistic Congress would enable millions of people all over the world who were unable to visit Rome to become in a manner spectators of impressive ceremonies connected with that event. The pictures were taken, and the plan for their presentation has been developed by the addition of others illustrating scenes identified with the early life of the Holy Father and numerous places of note in the Eternal City.

The pictures are on six reels. They include a number of "close-ups" of the Holy Father, one of which represents him in the act of giving the papal blessing. Another shows the triumphal procession of the Blessed Sacrament through the streets of Rome. A third shows Cardinal Cerretti celebrating Mass in the ruins of the Coliseum.

The National Exploitation Company of Cleveland, Ohio, controls the rights to these pictures in the United States, Canada, Mexico, and all North America. By arrangement with this company, the pictures may be shown anywhere under the auspices of Catholic clergy, churches, universities, schools, organizations, clubs and societies, on equitable terms. Correspondence with a view to obtain bookings should be addressed to National Exploitation Co., Milwaukee.

# EDITORIAL COMMENT.

(Continued from Page 404)  
the usual and appropriate term or resuscitate old forms which they find embalmed in the pages of the dictionary, properly labeled as rare, obsolete, nonce or otherwise."

Harding gave us the word "normalcy"—Roosevelt was an unusual maker of phrases, "Big Stick", etc. Politics have crowded our language with words, "Buncombe", "Gerrymander", "On the Fence", "Mugwump", etc.

## Simplification of Educational Progress

During a late meeting of Ohio's Public School Teachers, The Ohio State Journal printed this sensible and sane editorial, which we give in full. It speaks for itself:

"There is a great disposition, even among our public school educators, to confuse expansions of the educational program with educational progress. Expansion often means mere scattering; progress means going ahead. Too many subjects are undertaken in the public schools, with the inevitable result that the few simple essentials are not taught or learned so well as they might be.

"It is not the mission of the public school to attempt to teach the child to earn a livelihood in some specific way. The importance of vocational training is much overestimated and estimated from a wrong premise. If the object of vocational training is to teach the student a trade, it has no place in the public school. Its only rightful claim to a place in the public school curriculum is that it may interest the pupil and quicken his imagination to better purpose than a similar amount of instruction in a more strictly educational subject would. The mission of the public school is to give the child a good grounding in a few simple, rudimentary subjects but most of all to make him aspire, to awaken his ambition to learn, to encourage his own spirit to reach out and up. That requires contact with the teacher's personality, which is the most important aid to education. But the tendency is to suppress the teacher's personality, to curb her originality, to tie her up with red tape and to overburden her with duties which rightly belong to the home. Real educational progress, like real governmental progress, should be along the line of simplification.

## A School Manual Still Adaptable.

Old books are always interesting, for they make us cast a backward glance and compare the days of old with the present time. An old "School Manual" published in New York in 1830, says, "The Common School Manual", a regular and connected course of elementary studies, embracing the necessary and useful branches of common education compiled from the latest and most approved authors". The Manual has lessons in spelling, reading, grammar and arithmetic. "False Syntax" is often made a feature of the exercises in Grammar. There is an appendix in which simple ways of bookkeeping are taught, bills of sale, contracts, leases, deeds, etc.,

are explained. A short description of the way in which local government is administered, the Declaration of Independence and the Federal Constitution are given, and the Manual with some changes might well be used today and the pupil would need but one book. Glancing over the old book, one is inclined to remark, "have we made great progress in education?"

## Clear Thinking Needed.

In a test of public school children of some thirty American cities which was made not long ago one of the requirements was that the pupils should "write one-fifth in the form of a decimal". It is stated that more than half the children failed. Evidently these young people had cloudy ideas on the subject of fractions as well as on the subject of decimals.

Unfortunately, there are many grown-up individuals equally deficient. In an address delivered before an audience of business men, one of the most noted public speakers in the United States a few years ago asserted that a certain commodity had undergone a decline in price of more than one hundred and fifty per cent. The speech was applauded and widely printed and commented upon, the generality of the comments being favorable, and very few of the people who heard it or read it noticing the absurdity of asserting a decline in value of one hundred and fifty per cent.

If the attention of the brilliant orator had been called to his solecism, undoubtedly he would have perceived his error, for he is a lawyer of standing, and during his long life has been successful in business. Indeed, he is widely accounted one of the leading men of affairs. Undoubtedly he possesses a logical mind, though obviously he had failed to bring logic to bear on the solution of the problem in arithmetic requisite to measure by percentage the extent of the decline to which he referred in his speech. The likeliest explanation of his blunder is that he had heard a similar statement made by some one else, and had repeated it without thinking.

Perhaps it is a fault of modern schools that blackboards and chalk, pencils and paper, pens and ink, are so plenty in them that teachers as well as pupils conduct nearly all operations dealing with figures by means of written signs, thereby losing, or never acquiring facility in "working examples in their heads." It was not thus in the American schools of the Civil War era. Then what was called "mental arithmetic" was included in the daily drill. It was not thus in the old hedge schools of Ireland, which produced mathematicians who could conduct long and sometimes complicated operations without requiring writing materials of any kind and without making a mistake.

Perhaps a return to old methods in some things would be an improvement. Certainly it is little credit and no benefit for anyone to "know what he knows as if he knew it not."

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## THE TEACHING OF RELIGION.

## The Bible and Religious Education.

By Rev. C. Bruehl, Ph.D.

Very appropriately it has been said that no virtue is safe that is not enthusiastic. Behind all morality, if it is not to give way to the first serious onslaught must lie potent reserves of enthusiasm and inspiration. A calculating virtue has no chances of surviving. A calm and sober virtue is unconceivable; virtue must be touched with the glow of emotion; it must be instinct with the dynamic of religious passion. Nothing is so well calculated to arouse this essential moral enthusiasm and to impart this high inspiration as the moral ideals set forth in the Biblical narratives. More than anything else they are capable of kindling in the heart an undying fire of moral fervor and of suffusing the soul with a warm and lasting glow of virtuous passion. "The biblical narratives," says Cardinal Faulhaber, "still live coals from the altar of God, even till now have retained their power to set on fire the souls of men; the hearts of the children will be set aglow by this divine flame, if the Catechist allows his own soul to be warmed by its mild radiance."

Religious instruction, we have previously emphasized, must accomplish a two-fold end: it must convey knowledge and it must form the heart. Even the purely didactic work is greatly facilitated by the use of the Sacred Text; but the educational work cannot be accomplished without it. The mere abstract presentation of the truth can never kindle that moral enthusiasm which we have seen above to be absolutely essential to virtuous conduct. In order to elicit emotional responses and to ensure appropriate behavior the truth must be proposed in a concrete fashion that will appeal to the imagination and carry with it the heart. What we need are not pale and ineffectual descriptions of virtue, but living and entrancing incarnations. In other words, the child must have placed before it not ideas, but ideals; it should be taught not so much by precepts as by examples. There lies the secret of success. But where will we find noble and more inspiring examples of virtue than in the Bible? Is there anything in the whole range of historical literature that could equal those magnificent figures of heroic proportions that shine forth from the pages of the Sacred Text? Is there any virtue that is not most aptly and strikingly exemplified by some familiar biblical character? Accordingly, for religious training in its practical aspects the Bible is indispensable. The following passage confirms this view: "Bible history not only affords an indispensable help in catechization: it is of paramount value for the second and highest object of catechization: the religious training, the formation of the heart after Christian ideals." (The Theory and Practice of the Catechism, by Dr. M. Gatterer, S. J., and Dr. F. Grus, S. J.; translated by Rev. J. B. Culemans.)

We may consider life as the art of self expression. The reason why we have been placed here on earth is to express moral beauty. No artist can achieve much without a vision of beauty and a model. These things we also require in our efforts to make our lives the expression of moral beauty. The vision of beauty and the models to be imitated we find in the Bible. We need not search anywhere else. Here we have authentic models of moral beauty and perfection that bear the stamp of Divine approval. If we fashion our lives after these patterns we know that we shall win the full approbation of the Divine Master. It will be well, therefore, to fill the imagination of the child with these splendid models of conduct. They will illumine its path like stars; they will ever shine before its eyes with a brightness and clearness that can never fade. Nothing has ever exercised such a fascination over the mind of man as the heroic characters of the Bible. They tower above their fellow men like giants of the moral order. They seem to be cut from granite with a sharpness and definiteness of outline that no amount of time can efface. There is nothing vague about them. We know what they stand for. It is impossible to provide better models for emulation. Hence, their pedagogical value is of the highest order.

If the Bible offers models for imitation, it likewise affords warning and deterrent examples of the most ef-

fective type. The dreadful retributions visited upon the transgressor are such that when once heard they will never be forgotten. They burn themselves into the memory. In later life they will flash up as danger signals whenever one is tempted to deviate from the path of moral rectitude. In suasive as well as deterrent power the Holy Text abounds. It puts behind morality a motive power of unusual and irresistible strength. It is surcharged with moral energy. The above mentioned authors write: "The efficacy of the word of Holy Writ may be compared to the Sacraments: it has a power and unction superior to any book of piety. Scriptural language imparts a peculiar unction to the discourse both in preaching and catechization. Experience testifies that the stimulating grace of the Holy Ghost is bound up with it in a particular manner. Its narrations abound in plain and vivid characterizations; they are simple and unaffected, and hence well calculated to win the heart. Its great examples of virtue appeal strongly to the hearts of children: Samuel, Tobias. Awe-inspiring is the history of the forty-two young men revolting against Eliseus. All this is especially applicable to the life pictures of the Son of God as delineated in the New Testament." (Op. c.)

The most important thing about moral education is that of adequate motivation. It is not enough to know what is good nor is it sufficient to appreciate the entrancing beauty of virtue. There must be an impelling force that makes us embrace virtue in preference to vice and choose the good rather than the bad. We must feel in our hearts an overwhelming attraction for the good. If that is not the case we will never succeed in getting beyond an esthetic interest in virtue and righteousness. As to motives none are more impelling than those referred to in the Bible. The Bible makes virtue infinitely attractive by the great rewards which it promises and which it depicts in the most graphical manner. It makes evil repellent by the realistic description of its inherent meanness and villainess and still more by the drastic punishments that overtake the malfactor. Whoever reads attentive the Holy Scriptures will be inspired with a love of virtue and a salutary fear of evil. The telling of the story of the childhood of Jesus will do more to make children obedient and respectful to their parents than any amount of abstract exhortation. Tobias stands out as the shining example of filial devotion. Nothing more than a telling of these beautiful stories is necessary to make children love virtue and to strive after it. Motives are the foundations upon which morality rests. The stronger the motives the more capable of resistance is morality. If this is so it appears that the Bible contributes much towards the reinforcement of morality, because it offers such an abundance of powerful and compelling motives. In moral education, therefore, we cannot do without the Bible. The teacher ought to rejoice that he has at his disposal such an effective instrument of motivation. We may approach the subject from another angle. The importance of ideals in education is universally admitted. Ideals are forces that pull us upwards. They are spurs that will not allow us to rest until we have reached the goal. If we choose low ideals we will never rise to a high level of morality. If we give the child high ideals and if we succeed in making them vivid and concrete we have started its footsteps on the road to moral improvement. The formation of the right kind of ideals is of paramount importance for the outcome of our educational work. The child is very susceptible to ideals, because its imagination is active and its enthusiasm fresh. The teacher, therefore, must be much concerned to give the child ideals that will outlast the disillusionments that are bound to come in the course of life and that will shine clearly in all circumstances. We have the Bible to draw upon for ideals that are adapted to all conditions of men and that will fit all circumstances that may arise in life. They are like the lodestar that will always draw us in the right direction. Let us hear Dr. R. P. Halleck on the importance and function of ideals: "The young, he says, takes no more important step than when they frame an ideal which they will ever strive to attain. The first step consists in studying the lives of illustrious men, to ascertain what constitutes a noble and glorious life, to see how obstacles are surmounted, how eminence is gained.

(Continued on Page 428.)



HUMOR OF THE SCHOOL ROOM.

Taking After the Son.

"Do you notice that your son has really learned anything in college?"  
"Yes; he has learned that my ideas are those of an old fogey, and that he would be false to his trust if he did not do his best to bring me to a realization of my pitiable condition."

The Sheep and the Goats.

"What little boy can tell me the difference between the 'quick' and the 'dead'?" asked the Sunday-school teacher. Willie waved his hand frantically.

"Well, Willie?"

"Please, Ma'am, the 'quick' are the ones that get out of the way of automobiles; the 'dead' are the one's that don't."

Freddie's Examination Paper.

The people who live in the uninhabited portions of the earth are mostly cannibals.

Geometry is that branch of mathematics that deals with angels.

Longfellow was a full-blooded American poet. He wrote "The Salmon of Life."

The Pilgrims came to America so that they might persecute their religion in peace.

Electricity is a current of very strong stuff.

Sir Isaac Newton invented gravitation out of an apple.

An axiom is something that is always so even if it isn't so.

The Wise Virgins.

The Sunday school teacher had read the day's scripture lesson to the class, and she began asking questions to see how attentively the young girls had followed her.

"And what," she asked, "is the lesson taught us in the parable of the seven wise virgins?"

Eleven-year-old Ruth held up her hand. "That we should always be on the lookout for a bridegroom."

Clearly Demonstrated.

A teacher was examining a class of small boys in arithmetic. Addressing a particularly smart boy, she asked:

"Can five go into one?"

"Yes," came the answer at once.

"You stupid boy!" she said. "How do you make that out?"

"Please, ma'am," he said, "I put five toes into one stocking this morning."

Method in His Madness.

"Jimmy," said the teacher sternly, as she came upon the scene of hostilities, "why are you sitting on tha boy?"

"He pasted me in the eye!" said Jimmy savagely.

"But didn't I tell you to count one hundred before you let your angry passions rise?"

"Yes'm, an' I'm sittin' on him so he'll be here when I git troo' countin'."

An Adaptable Expression.

During a history examination the teacher put the question:

"When was Rome built?"

The first to answer was a youngster near the front, and his response was: "At night."

"At night!" repeated the astonished instructor. "How in the world did you get such an idea as that?"

"Why, I've often heard my dad say that Rome wasn't built in a day," said the boy.

Words Not Suited to Tone.

Elizabeth, just six, had been going to kindergarten and enjoyed very much the little motto-songs taught there. She was very enthusiastic at learning all the words, but one day she realized that, try as she might, she could not make her voice harmonize with those of the other children. Thoroughly disheartened, she ran home to her mother and with a sigh said:

"Oh, mama, I don't know what I shall do. I'm so full of words, but so empty of tune!"

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## THE TEACHING OF RELIGION

(Continued from Page 416)

"The next step is to select the most worthy attributes and to embody them in an ideal which is peculiarly fitted to the constructor. Each one may thus construct for himself a life chart. The youth who has not had his imagination fired by great deeds will not amount to much. Each must fashion for himself an ideal which he is determined to attain. Emerson's expression 'Hitch your wagon to a star,' meant simply this." (Psychology and Psychic Culture.)

Religious and moral ideals are of universal appeal. They are not confined to certain classes of men. Thus the Bible furnishes ideals for all. If a child goes forth from his religious instruction without carrying in his heart some cherished biblical ideal that will accompany him through life and always prove the pillar of fire to light his path, there has been something fundamentally wrong with his religious training. The teacher has woefully missed his opportunities and sent the unfortunate child on its long journey through life without a staff to lean upon.

## Franciscan Educational Conference.

A neatly printed pamphlet, which has just been issued from the office of the secretary at Herman, Butler County, Pennsylvania, contains the report of the fifth annual meeting of the Franciscan Educational Conference, held last June, at Cleveland, Ohio.

Much interest developed at the gathering which dealt with the subject of science, especially in its relation to Catholic education. Time has arrived to disabuse the world of the ignorant belief that science is antagonized by the Church. Always the Church has fostered learning, while rebuking the arrogant assumptions of materialists, who are not scientific in the true sense of the term, for the really scientific man refuses to accord to hypothesis the difference which he is ever ready to pay to fact. The tall towers of modern science were reared on foundations laid by men who were sons of the Church. Far in advance of his time, in fact almost abreast of the most advanced thought of today in circles devoted to research was the Franciscan Friar, Roger Bacon, who lived in what are miscalled the dark ages. It is in keeping with the traditions of their order that Franciscans should assist in carrying out the plan of the late Pope Leo XIII for qualifying champions of the Church to dispute successfully in the lists of the world with men trained in science who are the Church's antagonists. In an encyclical on this subject he declared that in noble and praiseworthy passion for knowledge Catholics should be leaders, not followers, and that "an education which takes no note of modern science can not be deemed complete." The spirit in which science will be taught in Franciscan schools will not be that which shrivels the spiritual side of the composite nature of man. The old cultural subjects of education are not to be thrust out of the curriculum because science is admitted. What is

desiderated and what the Franciscans will contribute their endeavors to supply is a curriculum which will make for balanced men, strong spiritually and morally as well as powerful intellectually. Science has made the dreams of yesterday the common-places of today." The world has use for science, but society's crying need is for scientists who are Christians. The menace to humanity most to be dreaded is materialism—what Carlyle stigmatized as "the philosophy of mud."

## Students' List of Greatest Men.

Selection of the ten greatest men of all time by the upper classmen of St. Viator's College, Bourbonnais, Ill., does not coincide with the results of the nation-wide canvass among the Epworth League for the same purpose. Lincoln and Shakespeare were the only ones chosen in both the St. Viator and Epworth canvasses.

The ten names selected by the St. Viator upper classmen are: St. Thomas, Aristotle, Shakespeare, Lincoln, Dante, Napoleon, Newton, Charlemagne, Pasteur and Columbus. Aristotle received the greatest number of votes, a tie being cast for St. Thomas and Shakespeare. The Epworth League list included Volstead, Edison, Lincoln, Washington, Pershing, Roosevelt, Darwin, Longfellow, Tennyson, Shakespeare.

## Sign Language Dictionary Issued.

Father Daniel D. Higgins, a noted Redemptorist missionary of St. Louis, has just issued what is in many respects one of the most remarkable books ever produced by a priest. It is a complete photographic dictionary of the sign language, accompanied by several hundred half-tone illustrations showing in great detail how the signs are made, and what they mean, all copiously indexed so that priests who come across deaf mutes in their parishes may in an hour's time easily grasp the essentials of the language of the deaf.

## Income of Religious Orders Exempt.

The U. S. Supreme Court rendered a decision that income derived by religious organizations or corporations from the sale or lease of lands and incidental trading, when devoted exclusively to religious, charitable and educational purposes, is not subject to taxation and comes within the exceptions in the income tax law.

The question was raised in a suit brought by the Philippine Internal Revenue Collector to resist refund of taxes collected in the Philippines from the Dominican Fathers, who derive revenues from investments in lands, and limited commercial enterprises. The Philippine Supreme Court ordered a refund of taxes which had been paid by the order under protest, and the decision was affirmed by the Supreme Court.

## Anti-Parochial School Bill.

An attempt promoted by the Ku Klux Klan to wipe out all private grade schools in the State of Washington has been officially inaugurated. A petition, asking for an initiative

measure similar in terms and effect to the anti-private school law now on the statute books of Oregon has been filed with the Secretary of State. Under the laws of Washington, 40,000 signatures of bona fide voters must be obtained for the petition before July 1 in order to place the proposed law before the people at the election next November.

The proposed law would compel the attendance at public schools of all children between the ages of eight and sixteen and, under its terms, fines or imprisonment could be meted out to parents or guardians of children who did not comply with this requirement.

## U. S. Department of Education Move.

The joint congressional committee considering the reorganization and amalgamation of government departments, including the creation of a new Department of Education and Public Welfare, has concluded its public hearings and will now take up the work of shaping a definite plan to be submitted to Congress in the form of a bill.

There is no doubt of the purpose of the committee to bring its labors to a conclusion in order that the project may be submitted during the present session, but, as one member admitted, they have only begun. The real difficulties will be encountered when the committee begins to reconcile existing differences and to find positive ground for action in the maze of conflicting opinions that were submitted to it. It will probably hold evening sessions to prosecute this task and will in the course of a few weeks draft the bill which will form the subject of debate.

That such debate will be extended and contentious is a foregone conclusion, as the testimony before the committee has shown how reluctant various government officials are to have their bureaus and divisions shifted about to new departments. There is very decided opposition on the part of many to the transfer of bureaus from the Department of Labor to the proposed Department of Education and Welfare. The proponents of the Department of Education do not want them. They indicate a purpose to let the proposed Department of Education go entirely by the board rather than have it associated with the federal welfare agencies. There is some reason also for believing that the administration is not very enthusiastic about a separate department for the supervision of educational and welfare activities. It does not appear to be altogether improbable, therefore, that this phase of reorganization will be passed over. Much depends upon the temper of the committee when it comes to tackle the problem.

**IMPORTANT!** The Journal employs no agents, as the nominal yearly fee will not permit this added expense. In paying subscriptions, do not pay any one unknown to you personally. Any canvassing agent (other than recognized established subscription agencies) claiming to represent The Journal is a fraud. Most of our subscribers remit direct to The Journal and thus have first hand attention and assume no risk.

BRIEF NEWS ITEMS.

Frances Rihm, a crippled girl of Holy Cross parish, Baltimore, received the sacrament of Confirmation while seated in her pew in the church, when Archbishop Curley confirmed the class of 164 children there recently. The Archbishop left the sanctuary and went to the girl's pew to administer the sacrament. When she receives Holy Communion, a priest leaves the sanctuary and carries it to her.

Despite the fact that smoke was rolling out of the basement windows of the school next door, the Ursuline Sisters of St. Patrick parish, Cleveland, O., did not notice it. Their heads were bowed in prayer in the church. A child ran to the church and told one of the sisters of the fire. The prayers continued, however, at the bidding of Mother Mary Veronica, while four fire companies subdued the flames.

Citing the establishment of an astronomical observatory at the Vatican 400 years ago and its present recognition as the most completely equipped in Europe as an instance of Catholic support of scientific undertakings, Dr. James J. Walsh of New York denied that there was any conflict between the Church and science.

The Bible cannot be barred from the reading and reference shelves of public school libraries of California, according to an opinion delivered by the state Supreme court, which ruled that placing the Bible there did not violate the state constitution. The Supreme court decision, handed down in the famous Selma Union High School District case, affirmed the decision of the trial court and reversed the court of appeals, which had held the trial judge was in error.

Weekday classes in religious instruction have been established in twenty of seventy cities and villages in Ohio that answered a questionnaire recently sent out by the State Department of Education, according to statements from officials in that department, just issued.

From 577 colleges and universities which replied to a questionnaire sent out recently, 76,609 graduates were turned loose on the country at the commencement exercises between Jan. 1, and July 1, 1923.

New Rochelle, N. Y., will be first among the cities of the United States to pay permanent tribute to Woodrow Wilson and to dedicate a public building in his honor. The city's new million-dollar high school will be named the Woodrow Wilson High School.

Miss Marie Connelly, young California actress who left the stage about a year ago, has entered the novitiate of the Sisters of St. Francis. She is a college graduate.

Pupils in St. Elizabeth's parochial school won four out of five prizes for

excellence of essays on "Thrift" in a recent contest conducted by the Norwood Enterprise. The competition was open to public school children as well as to those in the parish schools.

A ten-day intensive campaign to raise \$3,000,000 for additional parochial schools in the diocese of Pittsburgh will be conducted from March 29 to April 7. This diocese already holds an enviable record with 208 parish schools and 42 parish high schools, but nevertheless 54,000 Catholic children are obliged to attend non-Catholic schools because the parishes in which they live are too small and too poor to support parochial schools.

Catholic teachers of England and Wales, assembled for their thirteenth annual conference in London, passed a resolution demanding that the Catholic primary schools of the country should receive their full statutory rights, as secured to them in previous Education Acts incorporated in the new Education Act of 1921.

The Christian Brothers of San Francisco celebrated their fiftieth anniversary in February, at the Sacred Heart College. Former students and alumni of the past half century participated in the civic and religious exercises to commemorate the erection of the college in 1874. As an appreciation of the excellent work done by the Christian Brothers since their foundation in San Francisco, all the Catholic schools of the city were invited to join with the Brothers in celebrating their jubilee.

Success of the proposed Moeller scholarship fund to maintain a student at the National Catholic Service training school, Washington, D. C., has been assured as a result of a recent theatrical performance at Cincinnati.

Anton Lang, the "Christus" of the Oberammergau Passion Play, has accepted an invitation to be the personal guest of President Coolidge while the players are at Baltimore, during the week of March 15.

Unusual academic distinction has been achieved by Sister Mary Raphael, of Birmingham Convent, London, a native of Mt. Charles, Ireland, at the University of St. Andrew, Scotland, where she has been awarded the degree of licentiate in arts.

A Catholic writer, M. Victor Giraud, was declared the winner of the Las-serre prize awarded each year by the Minister of Public Instruction at Paris to a man of letters for his entire literary production. M. Victor Giraud was selected unanimously by fourteen members of the jury of award.

Resident men teachers are needed for Indian schools in the Western States and in Alaska, according to a statement issued by the Teachers' Registration Section of the Department of Education of the National Catholic Welfare Conference.

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## BOOK NOTICES.



**The Holy Life of Anna Catherine Emmerich.** Paper covers, 63 pages. Price, 10 cents net. Benedictine Convent of Perpetual Adoration, Clyde, Missouri.

Anna Catherine Emmerich was a daughter of poor but pious parents. She was born at Flamsche, near Coesfeld, in the diocese of Muenster, Westphalia, Germany, on the 8th of September, 1774. She died February 9th, 1824. In 1802 she was received as a postulant in a convent of Augustinian nuns, which was dissolved in 1811, the nuns being forced to leave. She was ill at the time, and after a short period of partial recovery became bedridden for the remainder of her days. During the closing day of 1812 the sacred stigmata appeared on her hands, feet and side. The wounds frequently bled, and defied medical skill. The Vicar-General, Clement August V. Droste-Vischering, afterward Archbishop of Cologne, offered her a quiet abode in his parental castle at Darfeld, but she declined his generous proposal, living in poverty and loneliness till her death. Her life was one of mortification and prayer, her principal devotion being to the Passion of our Lord. Accounts of ecstatic visions which she had at different periods of her life are pronounced to be among the most beautiful revelations of the humble life of Jesus and Mary, and her biographers give also thrilling reports of her account of the Savior's sufferings at the crucifixion. February 9th, 1924, will be the one hundredth anniversary of Anna Catherine Emmerich's death, and for some time past the Holy Father has been in receipt of letters entreating her beatification. To cover the expenses of a beatification at least \$40,000 are required. Contributions marked "Emmerich Fund" sent to the Benedictine Convent of Perpetual Adoration, Clyde, Missouri, will be applied to this purpose.

**"Out of Many Hearts."** Thoughts on the Religious Vocation. Revised Edition. Stiff paper covers, 75 pages. Price, ..... The Brothers of the Congregation of Holy Cross, Notre Dame, Indiana.

"The Apostleship of the Church in these present times I consider to be principally in the hands of Christian teachers." So said Archbishop Ireland. Archbishop Spalding said, "We need scholars who are saints and saints who are scholars." Bishop McDevitt said, "Under our present condition the burden of the teaching in our parish schools must be borne by the religious of our teaching communities. . . . So far our religious, by consecrating themselves to their high vocation without thought of compensation or hope of reward in this world, and by their self-sacrifice and econ-

omy in conducting our schools, have made possible the development of our parish school system." These are the words of Bishop Alerding: "The cry all over the land is, We must have more Brothers and Sisters to teach in our schools. To carry on the work of high schools for boys the number of Brothers is woefully deficient, and out of all proportion to the number needed." The contents of "Out of Many Hearts" consist of utterances like these from a variety of authoritative sources. It is not wonderful that the little book has proved helpful in the fostering of vocations.

**Isaac Pitman Dictation Course.** By Louise McKee, Chairman of Department of Stenography and Type-writing, Girls' Commercial High School, Brooklyn, New York. With a Foreword by Evelyn W. Allen, Principal Girls' Commercial High School, Brooklyn, New York. Cloth, 208 pages. Price, \$1.25 net. Isaac Pitman & Sons, New York.

The primary object of this book is to render service in the direction of imparting facility in the writing of shorthand to those who have mastered the principles of the art. It is intended also to ease the task of training pupils to read with accuracy and celerity the notes which they have written, for writing notes is only half of their task. As surely as "the proof of the pudding is in the eating," the proof of stenography is in the transcription. The book is the product of an experienced teacher. It will be valuable to teachers of stenography.

**Social Problems and Social Policy.** Principles Underlying Treatment and Prevention of Poverty, Defectiveness and Criminality. Edited with an Introduction by James Ford, Ph. D., Associate Professor of Social Ethics in Harvard University. Cloth, 1,027 pages. Price, ..... Ginn and Company, Boston.

What are the social problems demanding solution by the community, and by what concrete programmes may their solution be advanced? These two branches of inquiry, rarely brought into the compass of a single volume, are presented in this book, in which its editor has aimed to include the best of contemporary ethical theory together with the best of contemporary practice. Part I borrows its statements of social purpose and social criteria from various contemporary schools of ethics. Part II comprises statements of social method drawn from statistical science, pedagogy, psychology, economics, philanthropy, sociology, law, political science and biology. Parts III, IV and V apply the principles outlined in the former Parts to the problems of defectiveness, poverty and crime. The book is intended to provide material for discussion, and its editor advises that all its statements shall be analyzed and challenged, and students required to support with reasons the opinions to which they elect to adhere. In other words, the purpose of the book is "not dogmatism, but stimulation and education." For this purpose it seems admirably designed.

**The Pilot Arithmetics.** Book One. For Grades Three and Four. By Lou Belle Stevens, Supervisor of Primary Arithmetic, New Rochelle, New York, and James H. Van Sickle, Springfield, Massachusetts. Cloth, 272 pages. Price, ..... Newson & Company, New York.

**The Pilot Arithmetics.** Book Two. For Grades Five and Six. By Harry B. Marsh, Head of the Mathematics Department, the Technical High School, Springfield, Massachusetts, and James H. Van Sickle. Cloth, 304 pages. Price, ..... Newson & Company, New York.

**The Pilot Arithmetics.** Teachers' Manual. For Grades One to Four. By Lou Belle Stevens and James H. Van Sickle. Cloth, 256 pages. Price, ..... Newson & Company, New York.

The laying of a substantial groundwork in mathematics is a great help to pupils in other directions than that immediately concerned, and is absolutely essential to their satisfactory progress in all work involving the science of numbers. For work in the first two grades no text book is provided in this series, dependence being placed upon the teacher to put the pupils in possession of basal facts relating to numbers and their relations as illustrated in operations in addition and multiplication. The Manual gives directions for enlisting the interest of children in elementary number work. It outlines the methods to be used and enjoins first the use of good method and, second, practice until the use of the good method has become habitual. It also sets forth a novel device for promoting accuracy and self-reliance, and makes many suggestions practical in a high degree and certain to prove useful. All through the course stress is laid on the importance of anticipating the needs of pupils and preparing them to meet difficulties, averting the formation of poor habits which will need to be changed for good ones—seeing to it that the good habits are formed at the start and followed till they become fixed. In both the textbooks the work presented is carefully graded, and pains are taken to connect it with the everyday interests of the pupil. Care is observed also to use simple language which can be easily understood. Book Two begins with a review of Fourth Grade Work and takes the pupil through common fractions, decimals, percentage and compound numbers, into plane figures and cubic measure.

**Report of the Joint Committee on Grammatical Nomenclature.** Pamphlet, 75 pages. Price, postpaid, 25 cents. The National Education Association, Washington, D. C.

The committee making this report was appointed by the National Education Association, the Modern Language Association of America and the American Philological Association. The report was first printed in 1913, and has been reprinted several times. It is now offered in this new edition, revised in October, 1923. Its object is to bring about a system of identical

nomenclature for identical phenomena in all the languages of the group to which English belongs. Standardization is an advantage, where it can be effected, and in many things it has been applied with obvious benefit. The lack of agreement on terms in use by grammarians is a stumbling-block in the way of students which it is now proposed to remove. Upon teachers it places burdens which most of them would gladly escape. The Joint Committee has labored persistently and faithfully, but a consensus of opinion among teachers of languages is a prerequisite of any practical result of its work. To this end it is essential that language-teachers shall familiarize themselves with its proposals and come out in a body for their adoption. The proposals are interesting in themselves, independently of the highly desirable consummation at which their sponsors aim. For this reason, perusal of the pamphlet in which they are contained is commended to all who are concerned in the important duty of conveying instruction regarding the laws of language.

**Growing Healthy Children.** A Study Made for the Child Health Organization of America, Now a Part of the American Child Health Association. By Mrs. Ina J. N. Perkins, Revised by Julia Tappan. Paper covers, 35 pages. Price, 5 cents. Superintendent of Documents, Government Printing Office, Washington, D. C.

This is a description of the work carried on in the public schools of Trenton, N. J., by the Health Supervision Department, which has devoted itself with signal success to the problem of "raising the health average of school children, chiefly by educational measures." It is because the results of the system have been so manifest that this account of the means by which they have been attained has been given a place in the series of School Health Studies issued by the government Bureau of Education.

**Woman's Institute Library of Dress-making.** Textiles, Laces, Embroideries and Findings, Shopping Hints, Mending, Household Sewing, Trade and Sewing Terms. By Mary Brooks Picken. Cloth, 267 and xviii pages. Price, \$3 net. Woman's Institute of Domestic Arts and Sciences, Scranton, Pa.

This volume supplies a body of interesting and useful information not heretofore accessible to thousands who would in many ways be benefited by its possession. Students, homemakers and dressmakers will agree with the author that "it is not enough to know how to cut and fit garments unless one knows how to complete them artistically by using the proper materials." To this end the first division of the work supplies technical information describing the character and qualities as well as the uses of the various materials enumerated above and also relates their history. The treatise on mending affords a practical insight into the details of one of the important if humble household arts. The section relating to

sewing includes the making of bed coverings, scarfs and art needlework. Not less worthy of praise than the other portions of this systematic and thorough work is the copious vocabulary of technical terms with which it concludes.

**Plane Trigonometry.** By Bolling H. Crenshaw, M. E., Head of Department of Mathematics, Alabama Polytechnic Institute, and Homer M. Derr, Ph. D., Professor of Mathematics and Civil Engineering, Southwestern University. Cloth, 156 pages. Price, ..... Ginn & Company, Boston.

Judgment has been given to the requirements of the teacher having at his disposal no more than the time for this subject usually allotted. For such the text book of ordinary size presents an embarrassment of riches and necessitates the responsibility of "skipping". Here is a text presenting as much of plane trigonometry as is necessary for courses in engineering mathematics in colleges such as the Alabama Polytechnic Institute and at the same time suitable for students in science, literature and arts.

**Office Organization and Practice.** By Amy Weaver, General Manager, Weaver Employment Service, New York City. Cloth, 144 pages. Price, ..... Ginn and Company, Boston.

More than two-thirds of the individuals employed in office work are concerned with other functions than those of bookkeeping or stenography; yet heretofore only these functions have received wide recognition in the educational curriculum. Here is an attempt to impart a knowledge of efficient methods in other details of office work. The first eight chapters of Miss Weaver's book deal in detail with practices relating to mail, filing, orders, billing, purchasing, and so on, while the four succeeding chapters are devoted to duties falling to the executive in charge, describing how he installs systems, manages people, hires new employees and keeps his working force in order. The machinery employed in the modern business office is briefly but illuminatingly discussed.

**The Jungle Book.** By Rudyard Kipling. Decorated by John Lockwood Kipling, C. I. E. School Edition. Cloth, 305 pages. Price, \$1 net. Doubleday, Page & Company, New York.

**The Second Jungle Book.** By Rudyard Kipling. Decorated by John Lockwood Kipling, C. I. E. School Edition. Cloth, 324 pages. Price, \$1 net. Doubleday, Page & Company, New York.

**"Captains Courageous".** By Rudyard Kipling. School Edition. Cloth, 322 pages. Price, \$1 net. Doubleday, Page & Company, New York.

For certain of the Kipling books, at prices that would make them available in school libraries there has been an insistent demand, which is now supplied as noted above. They are on good paper, in clear type, and in the Jungle Books the illustrations by the author's father are of fascinating interest not surpassed by the text itself.

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**Progressive Readings in Prose.** Edited by Rudolph W. Chamberlain and Joseph S. G. Bolton, Department of English, Syracuse University. Critical Essays by R. W. Chamberlain. Cloth, 376 pages. Price, \$2 net. Doubleday, Page & Company, New York.

As a book of selections from literature to supplement the study of rhetoric this book possesses merits, one of which is that the selections are interesting and valuable apart from the immediate purpose of the book. They are numerous and varied. They are well-printed, with a sufficient accompaniment of elucidatory notes. The critical essays by the senior editor are compact and to the point. The arrangement is under these classifications: I., Exposition, A, Informative Prose; B, the Familiar Essay. II., Argumentation. III., Narration, A, Narration of Fact: 1, Autobiography; 2, Biography; 3, History. B, Narration of Fiction, the Short Story. Description as a distinct form of discourse has been omitted, with the observation that it is rarely found except in brief essays, and that it appears to best advantage in combination with other forms. The authors drawn upon for selections range in time from Froissart and Milton and Sir Thomas Browne, to Masfield, Gilbert Chesterton, Theodore Roosevelt and Woodrow Wilson.

**The Uniate Eastern Churches.** The Byzantine Rite in Italy, Sicily, Syria and Egypt. By Adrian Fortescue, Ph. D., D. D., Late Professor of Ecclesiastical History at St. Edmund's College, Ware. Edited by George D. Smith, D. D., Professor of Dogmatic Theology at the Same College. Cloth, 244 pages. Price, \$3 net. Benziger Brothers, New York.

The author of this interesting volume, who stood high among English Catholic writers, had given the world two previous volumes of the series, "The Orthodox Eastern Church" and "The Lesser Eastern Churches". He was at work on the present volume when he died, what is now presented being about one-half of what he had in contemplation; but it has been deemed best to give it as it left his hands, accompanied with the copious bibliography which he had prepared as a basis for the whole work. Readers are likely to agree with his editor that what is presented cannot fail to be of great value to all who are interested in the subject.

**The Teaching of Reading.** A Text-book of Principals and Methods. By Harry Grove Wheat, Head of the Department of Education in the State Normal School, Glenville, West Virginia. Cloth, 346 pages. Price, ..... Ginn and Company, Boston.

Normal school classes, and teachers' reading-circles will find in this book the outcome of an undertaking to make accessible in a single volume the results of the recent scientific investigations of Huey, Judd and Gray, as well as a presentation of the author's point of view with respect to

the whole body of professional courses for teachers. He does not advocate strict adherence to formula, but holds that the study of methods should assist each individual teacher to determine what method he or she can most effectively use; for every good teacher must be a judge of circumstances that are rarely in all respects the same. He thinks that reading for meaning is, after all, the most important thing for pupils to be taught.

**Fundamental Topics in the Differential and Integral Calculus.** By George Rutledge, Ph. D., Assistant Professor of Mathematics in the Massachusetts Institute of Technology. Cloth, 252 pages. Price, ..... Ginn and Company, Boston.

This is not a "unified" course in first-year mathematics. It is an elementary presentation of the calculus, put forth primarily in the hope, its author observes, "that it will serve to make the fruitful ideas and methods of this subject available to the large number of college students who elect a minimum of mathematics." As here presented, calculus does not require other college mathematics, except trigonometry, for its understanding, and even that may be taken simultaneously.

**Sea Creatures.** By Ilsien Nathalie Gaylord, with Illustrations by Florence Likey Young. Cloth, 236 pages. Price, ..... Little, Brown, and Company, Boston.

Here is a fascinating book for children. To begin with, the chapter-headings are full of promise—Where the Little Sea-Folk Live; Who's Who Among the Starfish; The Sea Urchin's Family Tree; The Crab Family; Lobster Folk and Their Relations; Little Shell Folk; Sponges, Jellyfishes and Hydroids; Sea Anemones and Corals; Sea Worms and Other Folks; Curious Fishes. The book is illustrated by a colored frontispiece and numerous woodcut engravings printed with the text.

**Modern Word Studies.** Pronunciation, Spelling, Word Analysis. By J. N. Hunt, Author of "Progressive Course in Spelling", etc. Cloth, 160 pages. Price, ..... American Book Company, New York.

The theory on which this book has been prepared is that the systematic grouping of words is helpful to pupils engaged in their study, and that unless this grouping is so arranged as to illustrate their phonetic and literal analogies as well as their syllabic, topical and etymological relations, the pupil does not receive all the assistance to which he is entitled. The book is divided into three sections. Section I. provides tests and reviews of difficult words used in writing by pupils in the intermediate grades, and stresses the study of the prefix and the suffix, also placing emphasis on the precise significations of homophones or homonyms. Section II. introduces the subject of the origins of words, a number of which it traces to their Anglo-Saxon and Latin beginnings. In this division many words

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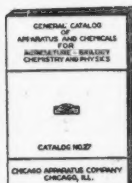
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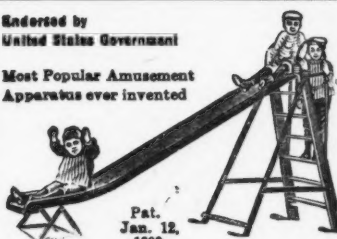
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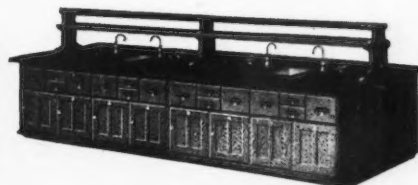
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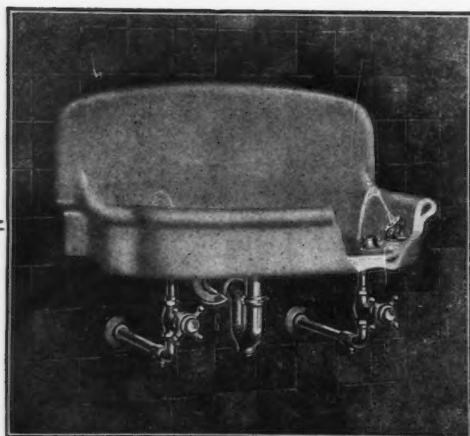
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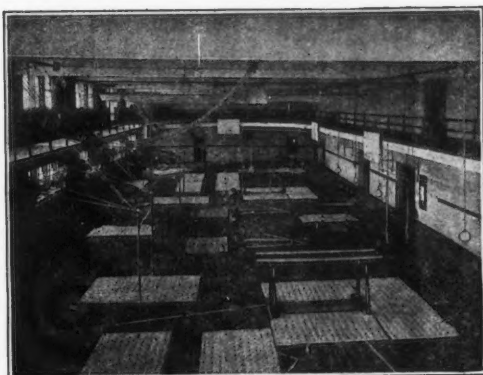
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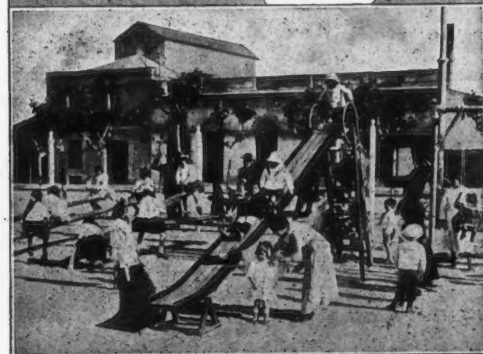
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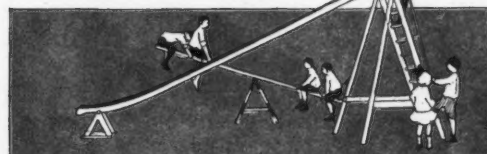
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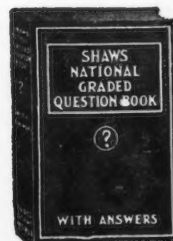


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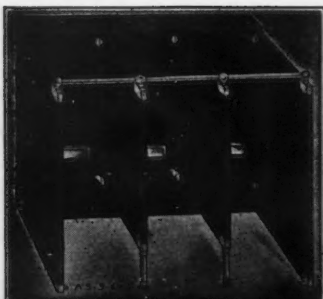
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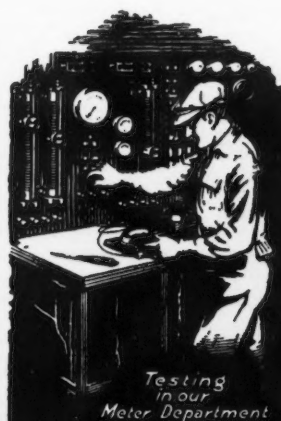
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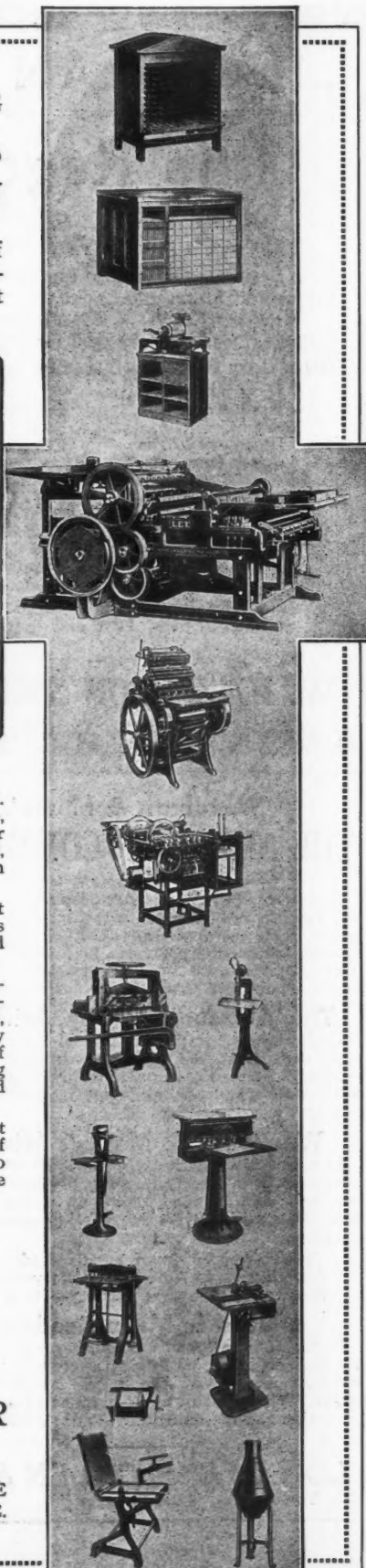
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